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The Living Church

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NO LOT is so hard, no aspect of things is so grim, but it relaxes before a hearty laugh.—*George S. Merriam.*

A ROYAL SAINT.

FOR THE TRANSLATION OF ST. EDWARD, K.C. (OCTOBER 13TH).

EDWARD the Confessor, the son of King Ethelred II. and Emma of Normandy, was born in 1003. He was sent in early life to Normandy for his education, during which time, Ethelred having died, his mother married the Danish invader, Canute, upon whom and his heirs the Crown of England was settled. This entailed Edward's remaining in exile. In 1035, with his brother Alfred, he made an attempt to recover the throne of his fathers, but without success. However, in 1066, upon the death of Hardicanute, Canute's successor, he was called to the throne by popular acclamation, and reigned thereafter until his death in 1066.

King Edward, by nature, was gentle, pious and good, deeply interested in the welfare of the Church, and a generous patron and builder of monastic institutions. His reign was one of peace and quiet progress. Only twice did he go to war, once to repel the Welsh, who undertook an invasion in the south, and once in aid of King Malcom of Scotland against the usurper Macbeth. He remitted the odious "Danegelt," which had been imposed by Danish kings, and commended himself to the universal affection of his people. He married the saintly Editha, daughter of the Earl Godwin, but as he had taken a vow of chastity, he treated her as his sister. Toward the close of his life he proposed to make a pilgrimage to Rome, but difficulties arising, he was dispensed from this by the Pope, and instead built the Abbey Church of St. Peter at Westminster, which was dedicated but ten days before his death.

His body was buried at first under the high altar of the Abbey, but in 1163, on October 13th, it was translated by Thomas á Becket in the presence of King Henry II. to St. Edward's Shrine, where it now lies. It is this occasion that is kept for commemoration in the modern English kalendar.

The affectionate popularity in which Edward was held during his life, deepened after his death into reverence. He was popularly known as the Confessor, and it was supposed that his touch was efficacious in healing certain diseases; a miraculous virtue claimed by his successors on the English throne and employed by them so late as the time of Queen Anne. Many of the editions of the reformed Prayer Book contain an office for use on such occasions. King Edward was canonized in 1161.

His shrine in Westminster Abbey is still a place of pilgrimage, and its altar is still used for sanctifying the regalia with which English kings are crowned. Only a few months ago, George V. was crowned by the Archbishop of Canterbury with St. Edward's crown and sitting in St. Edward's chair.

This feast, therefore, has its special rôle as witnessing to the continuity of the present Church of England with that old *Ecclesia Anglicana* of our fathers, and so with the Church Catholic. Unhappily now the visible unity of the Church of St. Edward's Day is broken, and the English Church has been shorn of much that was held sacred and that was beautiful and helpful; but through whatever vicissitudes she has passed, she has kept essential things and grows ever into a deepening appreciation of much of the old that has been neglected, and proceeds on her splendid task of renewal and revival.

And, too, she has gained with the changes responsibilities to those who without the Catholic communion begin to look back to the Church with appreciation, perhaps with longing. Her own troubles, her own times of stress and controversy, should make her tender and wise; very patient with those who, following her own line, yet went far beyond it; but absolutely loyal to the things she *has* kept and they are without; until, please God, English-speaking Christianity shall seek to share with her the heritage of the great past. L. G.

REPORT OF CHICAGO VICE COMMISSION DEBARRED FROM THE MAILS.

AMERICA wins one more pennant; comes out smiling once more at the head of a world's list of would-be rivals.

We refer to the record for Colossal Stupidity. Heretofore it has been generally conceded that the record was tied between Lot's wife and the Russian bureaucrats who plunged their nation into the Japanese war, with honorable mention for the American brewers and distillers. These have now been triumphantly passed, and the UNITED STATES POSTAL SERVICE, having swept like a double-tailed comet past them all, has seized the pennant and is waving it proudly in the eyes of a gasping world.

Of course this triumph was not won at one fell sweep. No one could win it without long practice, and the Postal Service has practised. Sometime we may narrate some of the steps toward this pinnacle; but not to-day.

None of these steps won the pennant for the United States Postal Service. There were sublimer heights of Colossal Stupidity still in the ethereal distance ever beckoning onward and upward. Now those heights have been scaled at last. From the topmost pinnacle of Colossal Stupidity the Postal Service looks down on the pillar of salt that once was Lot's wife, on sunken vessels that once were the Russian navy, and on many a lesser aspirant to fame in this particular line.

Of course we refer to the exclusion from the mails of the Chicago Vice Commission's elaborate report, on the ground that it consists of "obscene" matter. Ring triumphantly your dinner bells all ye dives that flaunt your red lights so charmingly before the gaze of young men and maidens, old men and children! Sound the loud music of tin pans resounding against pewter spoons! The United States Postal Service is on your side! A mighty bureaucrat has towered up above mayors and deans and physicians and college professors and experts in sociology and judges and ministers and district attorneys and women of sterling repute, and has pronounced the result of a year of the hardest kind of work on their part as OBSCENE!

Yes, let the dives rejoice; but let the churches and the social settlements and the schools and the women's clubs and the reformatories and the newspaper offices and every agency for good from the Atlantic to the Pacific put crêpe on their several doors. Let the simple disgust, the sense of loathing, which every decent citizen must feel at this prostitution of the postal service by some miserable bureaucrat be made known in virile and in womanly protest at the door of the Postmaster General, whose department can be so flagrantly abused by somebody clothed with a little brief authority. Rise, American Press, and denounce this unfathomable stupidity as it deserves to be denounced!

And if the Vice Commission's report is to be treated as "obscene," what of the Revised Statutes of the once proud state of Illinois? Of course they also are unmailable, for the depths of obscenity into which they delve. So also are various books of moral theology, and perhaps the text books used in medical schools. But why stop at that? What of the criminal courts in every city in our land that boldly permit the details of revolting crimes to be narrated before audiences of innocent, blushing jurymen? To prison with those judges, those district attorneys, those weeping mothers of "fallen" daughters who are tottering from the witness stand, on the way to untimely graves which shall soon shield their grey hairs and their broken hearts! Have they not all participated in the crime of hearing or of telling the story of the SIN that is in the world, and that sings in glee whenever immaculate but shocked humanity persists in turning off the lights? What more could VICE ask, than this new alliance which the United States Postal Service has tendered?

But we earnestly hope that the Postal Service will not stop there. Every copy of the Vice Report that has already been sent through the mails has involved the senders in a penitentiary offense—maximum five years. The editor of THE LIVING CHURCH hereby avows that he has received a copy, and will testify to that effect upon the witness stand. Probably at least a thousand have been mailed; penalty, five thousand years of penal servitude for each of the Commission. Let the postal authorities now show the courage of their convictions. Let them send all the members of the Vice Commission to jail for their offense. Here is the list of them:

The Very Rev. Walter T. Sumner, Dean of the Cathedral of SS. Peter and Paul,
Dr. W. L. Baum, Chicago Medical Society,
David Blaustein, Supt. Chicago Hebrew Institute,
Rev. J. F. Callaghan, Pastor St. Malachy's (R. C.) Church,
Dr. Anna Dwyer, President Mary Thompson Hospital,
Dr. W. A. Evans, Commissioner of Health, Professor of Hygiene at Northwestern University Medical School, distinguished pathologist,
Rev. Albert Evers, Pastor St. Boniface's (R. C.) Church,
Rev. Dr. Frank Gunsaulus, President Armour Institute of Technology, distinguished minister and lecturer,
W. W. Hallam, Cor. Sec. Chicago Society of Hygiene,
Dr. Abraham W. Harris, President Northwestern University, Chairman Executive Board of Religious Education Association,
Dr. Wm. Healy, President Psychopathic Institute,
Mrs. Ellen M. Henrotin, formerly President General Federation of Woman's Clubs, Officer de l'Academie, French Republic,
Rev. Abraham Hirschberger, Hebrew Rabbi,
Dr. James N. Hyde (deceased), late Professor of Dermatology, University of Chicago, Sec. of Faculty, Rush Medical College,
Rev. E. A. Kelly, Pastor St. Anne's (R. C.) Church,
Rev. John G. Kircher, Pastor German Evangelical Church,
Louis O. Kohtz,
J. P. O'Keefe, Lawyer,
Hon. Harry Olson, Chief Justice, Municipal Courts,
Hon. M. W. Pinckney, Judge, Juvenile Court,
Alexander Robertson,
Julius Rosenwald,
Dr. Louis Schmidt, Professor Northwestern Medical College,
Bishop C. T. Shaffer, A. M. E. Bishop,
Hon. Edwin W. Sims, former U. S. District Attorney, former Solicitor in Dept. of Commerce and Labor,
Edward M. Skinner,
Professor Graham Taylor, Prof. Social Economics, Chicago Theological Sem., Prof.-lecturer in Sociology, University of Chicago, founder and warden Chicago Commons Social Settlement, Pres. Chicago School of Civics and Philanthropy, Associate Editor "The Survey,"
Prof. Wm. I. Thomas, Associate Professor of Sociology, University of Chicago,
Prof. Herbert L. Willett, Dean and Professor, University of Chicago,
John L. Whitman, Supt. House of Correction.

All that is needed now is a few martyrs. We earnestly hope that these men and women of Chicago will demand that the district attorney proceed against them for criminal violation of the federal statutes, as alleged by the postal authorities; that every one of them will refuse to pay a fine and compel the federal authorities to send them to prison. So will the issue be met.

And then we shall ask that every decent paper and every decent magazine in the United States, secular and religious, will publish a synopsis of that report on Chicago vice. THE LIVING CHURCH did so, indeed, when the report was first received, months ago. Let every paper then demand that the Postoffice department shall rule whether it has forfeited mailing privileges; let every editor demand that he be prosecuted and refuse to pay a fine. Let us all, who demand the right to fight against the corruption and vice of our cities, go to jail together, if these Chicago men and women have violated the law.

The President of the United States will soon be the guest of the city of Chicago. Along block after block of well lighted and well populated streets he will be greeted by the flare of obvious dives of iniquity. Off in a prison somewhere, behind the gratings that SOCIETY has erected to hide its own failures, may perhaps be pointed out to him the closely cropped heads of men and women who, under appointment of the Mayor of the city, made the most thorough investigation into a city's vice that ever has been made, and in the coldest and calmest and most matter-of-fact way, told the result of their investigation in a volume of four hundred pages. Some of the details of this report are that—

Chicago vice is professionally maintained by "not far from 5,000" women and girls, keepers and inmates who devote their time wholly to the business of prostitution; that "houses, flats, and hotels" known to the police contain 4,525 rooms regularly used for immoral purposes; that the profits from professional, systematic vice in Chicago exceed $15,000,000 a year; and that the number of girls and young women annually sacrificed to keep up the profits of the business, is well up into the thousands. All this is done simply because *it pays,* and an unknown number of men live in luxury upon the profits. It is distinctly a commercial transaction, in which human flesh and blood are the commodities. Negro slavery was a perpetual picnic compared to it.

And the report in which this condition is set forth and in

which serious efforts are made to combat the forces of hell that created the condition, is "obscene" and unmailable!

Earnestly do we demand—no less a word is sufficient—that the Postmaster General, and the President himself, shall disavow and reverse this outrageous ruling of petty officialdom, and dismiss the stupid official from the service of the government. We cannot doubt that they will do so. But in the meantime we ask that every sort of religious and other body that cares for social uplift will telegraph its solemn protest.

And though we are no political prophets we venture to express the opinion that any Administration that fails to purge itself of responsibility for this act, committed in its name, will be held responsible by an aroused and indignant American people. It would be unnecessary, in that event, for the President to discuss the tariff, or reciprocity, or any other political problem. These would melt away like ice before a summer sun, and in their place would rise one huge *moral* issue: SHALL THE PEOPLE BE THWARTED IN THEIR WARFARE AGAINST INTRENCHED VICE BY THE UNITED STATES GOVERNMENT? Let the martyrs go to jail, but the people will fight out the issue, if the Government compels them to do it, at the polls.

And let the politicians beware of the CONSCIENCE of the American people when it is fully aroused. The womanhood of the nation will have something to say on an issue like this.

JUST as we had all convinced ourselves that great international wars were a thing of the past, hostilities break out between Italy and Turkey. Why this should be necessary, on the statement of facts given out by both parties, does not appear. On the face of it, it would seem to be one of the most unnecessary wars that ever were begun, and, withal, fraught with more dangers as to its possible effect upon others than the immediate belligerents, than can easily be forecasted. Evidently the diplomatic circles of the world know more about the matter than has been given to the press.

Unnecessary Hostilities Begun

And yet we hope that Americans will preserve a neutrality of public expression as well as that official neutrality of the government which will, of course, be observed. It is quite possible that our government may be able to use its good offices to secure an early peace, if the American people preserve a right attitude. None of the European powers, probably, could think of intervening; earnestly do we hope that President Taft may see his way to accept Mr. Straus' suggestion that the attempt be made.

To throw the "Eastern question" into the arena of actual war seems like a crime of prodigious dimensions. Perhaps it is better, in advance, not to seek to name the criminal.

WELCOME to the Fifth Department Missionary Council, on behalf of Milwaukee!

The Church in this city has more to learn than to impart. It cannot show a city in which Churchmanship has conquered, but it can show one in which hard work is being done, steady progress is being made, and in which brethren of the Church dwell together in unity and work in harmony, more fully, perhaps, than they do in most American cities.

Welcome to Missionary Council

Milwaukee needs the missionary impetus that the Department council can give. We earnestly trust that its benefits and its pleasures may be mutual.

ANSWERS TO CORRESPONDENTS.

MRS. W. C.—The opinion of the majority of scholars with regard to the composition of the First Gospel is this: The Apostle Matthew (according to Papias in Eusebius) wrote down the sayings of our Lord in the popular Hebrew of his day (*i.e.*, Aramaic, the only Hebrew spoken or written as a living language). These sayings were translated into Greek somewhat later (about 69) by an unknown hand, and combined with parts of St. Mark's Gospel and matter from unidentified sources, thus forming the Gospel according to St. Matthew practically as we have it now. It is impossible to say that we have the *ipsissima verba* of our *Lord*, but it is important to remember that it was the First Gospel *as it stands* that the Church accepted and guaranteed.

INQUIRER.—(1) There is at least one Old Catholic congregation in Frankfort-on-Main, which worships in the English church. We cannot say whether there are others.—(2) Roman Catholicism is stronger in southern than in northern Germany, but we have no comparative figures. Their clergy, as also Old Catholic and Lutheran clergy, receive government financial aid.

[*Continued on Page* 767.]

TRAVEL PICTURES.*

I.

WHAT *blasé* idiot ever said that one ocean voyage is much like another? I have made not a few, and every one has an individuality of its own, standing out clearly in my memory, most of them perpetual joys in the recollection, none of them marred by the memory of *mal de mer*, but all of them different. The last one has its proper character; and though it has become history already, it is in a special binding of its own.

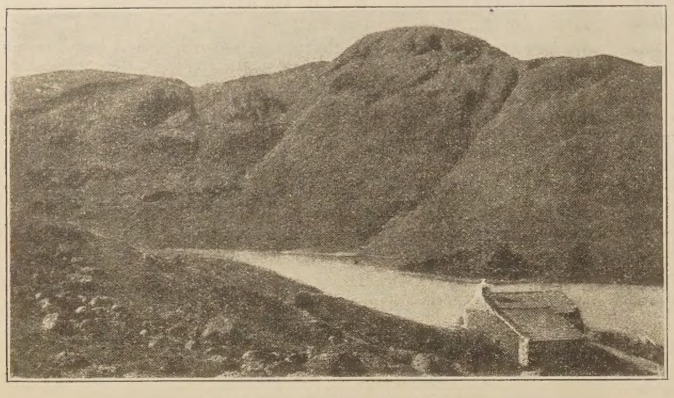
It was blistering when the good old *Gaelic* steamed down the harbor that brilliant Monday afternoon, bearing Sebastian and me, with two hundred other first cabin passengers, and uncounted "human warious" in the steerage. The hot wave with which July began had just reached the seaboard; indeed, it followed us more than half-way across, though its power was mercifully restrained. But as we passed the old fort on the island, where the dearest figure of all waved a farewell salute, a breath of freshness came to us from the open sea, as if to soften the pain of parting; and the days that passed all too quickly more than fulfilled that first promise. Balmy airs, seas glassy-smooth, only a little fog, and marvellously good society, made it a memorable voyage. May I attempt some thumb-nail sketches of my fellow-passengers?

There were, first, two or three "personally conducted" parties, clinging together in the fellowship of a common dependence. (Small room for individuality, when one is chained to a wheel!) Then three professors, learned, illustrious, yet all the more heartily entering into shuffle-board, remembering how sweet it is to unbend at the proper time. Cambridge, Ann Arbor, Annapolis, are the richer for men so wisely simple. Of parsons, not a few: several genial brethren of the Latin obedience, who, after a day or so of ceremonial garb, followed the pattern set them by the American priests and appeared in mufti—much the cooler in consequence, and none the less reverend. One of them was an Italian, *Romano di Roma*, he boasted; full of humor, a little disposed to feel that the Modernists had had too severe treatment, and smiling sardonically when Infallibility was mentioned, but with all the Vulgate at his tongue's end to maintain the Papal sense of *Tu es Petrus*. Another was Irish, and greatly interested in hearing a Catholicity maintained that was not Roman, but studiously declining controversy, he said; while a third had been brought up a Methodist, and was, in consequence, violently ultramontane. Of our own I forbear to speak. School girls in abundance (alas! too many of them the "Daisy Miller" type that rasps one's nerves, and makes "the American voice" a proverb of reproach); men of affairs, some of them illustrating extraordinarily that combination of business acumen and wide intellectual sympathy which is so rare and so admirable; a well-known musician whose ironic humor kept his table in a continual ripple of appreciation; a charming girl-graduate, gracious and simple and swiftly responsive, bearing her laurels and her learning lightly, but with face set toward that "dear city of Cecrops," where still the wise gather from round the globe to search for the secret of Athenian culture. (She, *me judice*, had found it already.) Oh, it was a goodly company that sat on the *Gaelic's* decks and made friends. I, who have much to remember in a singularly happy life, shall never forget the discussions which settled the affairs of Europe, fought over all the battles of the Cromwellian Rebellion, solved the social and industrial problems of our own republic (or seemed at the moment to do so), and gave, besides, that keenest of intellectual delights, to watch the self-revelation of keen and well-stored minds. There were academic personages by the dozen, cumbered with letters after their names ("small by *degrees*," some malicious person might have quoted); but it is no reflection on them to say that the cleverest participant in all those tournaments of wit was a banker who had never had a term in college. (Of course, he

* "Presbyter Ignotus" has been spending the past three months in foreign travel; hence the temporary suspension of his "Blue Monday Musings." These will be resumed in due time; and meanwhile the "Travel Pictures" which his artist-fingers are drawing will enable us home-bodies, who are forced to keep at work and so are deprived of the pleasure of seeing with our own eyes the wonders and the beauties that the world contains, to use the eyes of "Presbyter Ignotus," and see what he sees and what he so graphically interprets for us.

For after all, the art of seeing is an art that not many possess, because not many can quickly interpret to their own minds that which their outward eyes perceive. It takes an artist and a poet combined to see that which is worth while in foreign travel. "Presbyter Ignotus" sees it; and all of us will be gladdened by the service of his eyes, used for the benefit of us at home.—EDITOR L. C.

had lived his life in Boston, which may partly account for it. Perhaps you know the story which trickled out from the House of Bishops years ago, when the name of a newly-elected Bishop was under consideration. "He is not a university graduate, I note," said one of the older prelates; "is he intellectually



EASEDALE TARN, GRASMERE.

equipped for so high an office?" To which the discerning Bishop of Massachusetts is said to have replied: "Well, he has lived for many years in Boston"—and was unable to finish his intended tribute for the episcopal mirth that accepted his fragmentary utterance as final!)

So, too, the moonlit evenings were memorable, when the children of all ages below eighty gathered round to hear ghost-stories from a priest who makes the occult a specialty, and can freeze your blood with tales of mystery, all certified authentic and told with convincing conviction. Even the concert was not stupid; and a verse out of one of the songs, "A Child's Prayer," has run in my mind often since, because of its sweet directness:

"Mother smacks me when I'm naughty,
Father scolds me when I'm bad;
But if You'll just please forgive me,
I shall be most awf'ly glad."

GRASMERE PARISH CHURCH.

All good things come to an end, on sea or land, however; and one fine morning we landed in Liverpool. An express train carried most of the unwise over direct to London. Not that to leave Liverpool as fast as possible is unwise; but that going straight up to town is, when all the real England waits—the England of lovely lanes with blossoming quickset hedges, of gray church-towers rising above thatch-roofed cottages, and mysterious forest-glades that survive to show what Broceliande must have been; of rosy old men and women standing by gates that open into Fairyland, and sweet-voiced, modest, friendly children so gentle and loving that one recalls the comment on St. Bonaventure: "In Brother Bonaventura, Adam seems never to have fallen"; the land where every day at mid-afternoon the tea-table magically spreads itself in some garden nook, and wandering Americans who don't speak through their noses find hospitable hands beckoning always through doorways that swing wide. Of that England he knows nothing who knows only London, Dr. Johnson to the contrary notwithstanding. Nay, more, the English themselves do not know it as well as we who are at home there and yet sufficiently detached to be objective in our enjoyment of it.

All England is not like that, of course. There are hideous factory towns, and vulgar Suburbia, and unspeakably gray and squalid slums such as our cities cannot match, thank God; there are acres of deadly British respectability, peopled by British matrons and snobs of other sorts; and even in the country the public house is the dragon of present days, with no St. George!

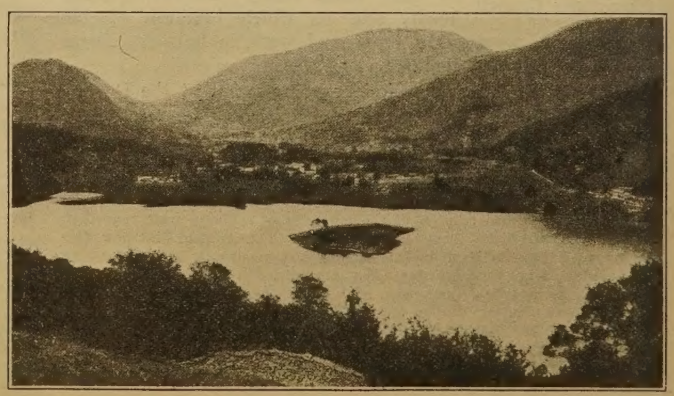
But my England, that I love ineffably, swells over the Sussex downs and the chalk hills of Kent, lies in the dales of Westmoreland or among Worcester orchards, stretches round the Wrekin (not forgetting Little Wenlock!), expands in the wide fields of Hertfordshire and over the Yorkshire Nolds, blushes among Devon lanes, fades away in the misty distances of the Fens, and nestles close where sweet Thames runs softly. And always the center of it is that venerable Mother that renews her youth like the eagles, older though she is than the realm itself; drugged and robbed in bygone days, threatened to-day with fresh violence and contumely by that base confederation of Babylonians, Moabites, and Hagarenes wherein Recusants, Dissenters, and Infidels all have their part, but still august, virginal, humble, and faithful, true Spouse of Christ for English-speaking folk in every land—the Church of Alban, of Aidan, of Chad and Bede and Hilda, of Dunstan and Becket and Robert Grossetête, of John Ball and Langland, of Andrewes and Hooker, of Laud and the Royal Martyr he fortified so that out of weakness came strength sufficiently to lay down his life for the witness of Jesus; the Church of Ken and Wilson and the Wesleys, of Pusey and Keble and Neale, of Hannington and Patteson, of Kingsley and Maurice, of Lowder and Mackonochie and Dolling—yes, and the Church of Gore and Winnington-Ingram and Lang to-day.

Forgive this Homeric catalogue, but my heart burns within me when I muse. Good old England!

IT WAS NOT to London that Sebastian and I turned our feet, you may be sure, after the adieux had all been spoken, and the promises to meet again had been made.

We saw the new Cathedral rising on its height, its steel skeleton speaking of a true modernism even as its exquisite Lady Chapel, completed, witnesses to the ancient Faith; we paid our respects to "Dante's Dream" and "Sponsa de Libano" in the Walker Gallery (joying to find closely by a marvellous glimpse of our own Walcheren, "La Vie Paysanne," by Cecil Jay Hitchcock), and then hurried northward to the Lakes, *terra incognita* to us both, except on the pages of books.

What a contrast a few hours made! We left ugly square miles of business, tempered with an Orangeman's row (for it was July 12th that we landed), and found ourselves under the



GRASMERE, WITH PRINCE OF WALES LAKE.

shadow of Seat Sandal, where Grasmere reflects the crags and forests that encircle it, in such comfort as only a really good English inn can give.

"Whoe'er has travelled life's dull round,
Whate'er his stages may have been,

Must sigh to think he still has found
His warmest welcome at an inn."

So Shenstone wrote, was it not? on a pane of the "Red Lion" at Henley: excuse ever since for very, very long bills. I can't make the sentiment mine; and yet I think I understand it. To take mine ease in mine inn: that is much, indeed. And I pay a debt when I praise the Prince of Wales Lake Hotel, by Grasmere. Try it some time, if you want joy and peace. There are many lakelets in that country (the largest of them small enough, judged by our standards, and none so lovely as those *aquas refectionis* that gem central New York or Wisconsin). But at Grasmere one has the best of all the Lake country, without the travail of clambering over naked mountain-sides and through breathless, blistering passes. Keswick is too crowded and too "unco guid"; besides, the mountains are not at hand there.

Windermere is cluttered with villas; and Troutbeck, charming as it is, is a little remote. But Grasmere is ideal. A clean little village on a tiny stream, the Rotha, which mirrors the tower of the ancient parish church (Saxon work there, they say), there are high hills on every side, with narrow valleys widening out into fertile dales overhung by precipices. The lake itself is very small, no more than a pond; but it reflects the forest above it and the stern outlines of the mountains, and to drift on its surface in the long northern twilight, talking of high things with congenial comrades, while the breeze across the hay-fields brings wafts of incense sweeter than any thurifer of earth knows, is a memorable delight.

Wordsworth is buried in the churchyard, close to the little stream; and many people who cannot see nature except as described on printed pages, go to Grasmere with a volume of his poems in their hands and spend all their time identifying allusions. A very profitless occupation, like that of the silly people who devote themselves on mountain tops to the "panoramas" that tell you the names of the distant peaks, instead of filling their vision with the splendor of the actual prospect. I shall enjoy Wordworth more, in my own library, for having visited the scenes of which he loved to write; but I had something better to do there than pore over books. Just to lie *lentus in umbra* on the hillock that rises abruptly from Squire Cowperthwaite's meadows on the Keswick Road, breathing the hay-harvest breeze and watching the mowers at their rhythmic task, was soul-filling. And when Phyllis, the dear small daughter of the gamekeeper, divided the season's last box of strawberries with me by the bank of Dead Man's Pool (gruesomely incongruous name for a veritable Diana's bath) and guided me up Sour-milk Ghyll to the solemn isolation of Easedale Tarn, I was ready to let all the poets wait till autumn and *live* my poetry for the time.

Sunday morning at early Mass there was a good assembly of the faithful. But at half after ten came the tragic example of a persevering tradition. Besides the summer visitors, the parish congregation consisted of a few families of the neighboring gentry, the shopkeepers of the village, the shepherds and farm laborers of the region, and the children. For them, Morning Prayer dragged its slow length along: the Psalter, sung to utterly irrational Anglican chants, two long lessons, which required close attention if they were to be at all understood by the hearers, *Te Deum* and *Benedictus,* and the prayers—altogether, just under an hour. Followed a sermon by a dear old priest from India, who told the shepherds that the progress of the Bruhmo and Arya Somaj was profoundly significant, and that the Sudras and outcastes were specially susceptible to Moslem influence. (I wondered what the shepherds got from it, true as it was!) Then the children, the shepherds, and most of the rest of the congregation solemnly departed, tired enough intellectually if they had tried to follow all that had gone before, even as was the little company that remained for the Lord's own service, which is the common people's service, too. Oh for the day when monastic offices of every degree of complexity shall be duly subordinated, and our Eucharistic Lord shall be lifted up everywhere, drawing all men unto Him!

Presbyter Ignotus.

ANSWERS TO CORRESPONDENTS.

[*Continued from Page* 765.]

S. A. L.—The Church League of the Baptized raises money for the Five Million Dollar Clergy Pension fund. The amounts raised are invested and the income used for pensions, through the General Clergy Relief Fund.

R. V. N.—The "Roman Legends of the Apostles St. Paul and St. Peter" will not be published in separate form.

M. A. R.—So far as we know there are no Anglican religious orders engaged in work in Ireland.

WILLIAM ALEXANDER—POET, BISHOP, THEOLOGIAN, PREACHER

Tribute of Our London Correspondent to His Memory

TRADITIONS AS TO CORONATION STONE PROBABLY AUTHENTIC

The Living Church News Bureau
London, September 19, 1911

THE Most Rev. William Alexander, D.D., D.C.L., late Archbishop of Armagh and Primate of All Ireland, has now departed this life, his decease having occurred at Torquay on Tuesday last after a short illness. Perhaps it may be well here to reproduce in brief the very interesting obituary notice of him published in the *Times* newspaper:

The Archbishop belonged to a well-known Irish family, and was born in Derry on April 13, 1824. He was educated at Tonbridge School, in Kent, and matriculated at Exeter College, Oxford, in 1841. He afterwards migrated to Brasenose College. He was thus up at the University during the last years of the Oxford Movement, which permanently affected his life and his attitude towards religious questions. When he was a Freshman, John Henry Newman was still a priest of the English Church, and Dr. Alexander in later life wrote of himself as one of "those who now many years ago on Sunday afternoons used to listen with spell-bound interest to the calm sweet voice of the remarkable man who was then the vicar of St. Mary's." He graduated in 1847, and shortly after was ordained deacon for the assistant curacy of Templemore, the Cathedral parish of his native city. His first sermon was, accordingly, preached in the Cathedral where he was afterwards to occupy the episcopal throne. While serving here, he married Cecil Frances, a daughter of John Humphreys, of Miltown House, County Tyrone, whose name is reverenced far and wide as that of the authoress of some of the most beautiful and popular hymns in the language. He subsequently held a number of benefices in the County Tyrone. As a country priest he kept himself in closer correspondence with Oxford than is usual in the case of men who have entered upon their life work in a distant diocese; and in 1853 the young vicar had the honor of reciting in the Sheldonian a congratulatory ode to Lord Derby on his assuming the Chancellorship of the University. He had thus already come before the public in a modest way as a writer of verse, when in 1860 he gained the University prize for his sacred poem, "The Waters of Babylon." To the end of his life he continued to write poetry, and published a good deal.

In 1864 he was raised to the Deanery of Emley, an office to which no duties were attached, as, in accordance with old usage, it was a Deanery without a Cathedral. He had now made his mark as an eloquent and effective speaker, and he received many invitations to lecture on special occasions. To this period belong notable lectures on St. Augustine. To the end of his days he was under the spell of that Christian father. Not only was he sensible of the merits of the great North African Bishop as a theologian and as a spiritual guide; but, a man of letters himself, he was strongly attracted by the terse and epigrammatic Latin style of Augustine. It was now only a question of time when he would be raised to the bench of Bishops; and it is noticeable that henceforward he was drawn more and more into theology and away from *belles lettres* and criticism. In 1867 he was consecrated Bishop of Devry and Raphoe; his work for the next thirty years at Devry was distributed along three main lines—his proper work as a Bishop entrusted in troublous times with the administration of a large and important diocese, his contributions to theological literature, and his services as a great preacher.

He viewed with dismay Mr. Gladstone's Act of 1869, which he denounced in an impassioned speech in the House of Lords; and he never swerved from his often expressed opinion that a serious injury had been done to the Irish Church and to religion in Ireland by this measure. So strongly did he feel the altered circumstances in which he found himself after Disestablishment that it was with difficulty that he brought himself to share in the debates in the early days of the General Synod of the Irish Church. By sympathy and by conviction a strong Churchman, he found himself in a minority in the Synod, and controversy was most distasteful to his peaceful disposition and devout spirit. There was nothing of the theological gladiator about Bishop Alexander. Many people had supposed that the Primacy of All Ireland would naturally fall to him upon its vacancy in 1894; but no well-informed person was surprised when a younger prelate with administrative rather than literary gifts and with less pronounced opinions on controverted ecclesiastical questions was selected on that occasion. But Dr. Alexander's occupancy of the chair of St. Patrick was not postponed for long. Early in 1896 the see of Armagh again became vacant; and it at once became apparent that a remarkable change of feeling in reference to the Bishop of Devry had passed over the Irish Church since the last election to the Primacy. And so he entered on the last phase of an honorable and useful life, beloved and respected by the Church of which he was so distinguished a ruler.

Dr. Alexander was keenly interested in the fortunes of the

Church in South Africa and in the United States. In 1892 he visited South Africa; and in 1893 he accepted with evident pleasure an invitation to deliver a course of lectures at New York on the *Evidences of Christianity*. His previous contributions to theological literature were considerable. His Bampton Lectures on the *Witness of the Psalms to Christ and Christianity*, and his book on the *Leading Ideas of the Gospels*, are not only full of splendid rhetoric, but of much that is permanently valuable and suggestive. As a poet, the late Archbishop was one of no mean power, and he took the poet's calling seriously. His dignified and imaginative style, as well as certain metres which he used, were all his own, and in spite of occasional obscurity of thought, his were in abundance "the pomp and prodigality of Heaven." Politics not infrequently formed the subject of his inspiration; and even when one disagreed acutely with the poet's standpoint, one was compelled to admire the matter.

Poet, Bishop, theologian—it is not thus that he will be best remembered; but as preacher. His gifts were all consecrated to this high office. The preacher with whom he had most in common was, perhaps, Liddon. "I have tried," he said, in his farewell sermon at Devry, "that my preaching should be Church-like, that it should be Christian, that it should be full of peace"; these were his ideals then and always. It will not be easy to fill the place which, in spite of his resignation, he still held in the life and the thoughts of the Church of Ireland. May William, Archbishop, rest in peace, and let light perpetual shine upon him!

Archdeacon Wilberforce, preaching at Westminster Abbey on Sunday, said that it fell to his lot during the preparations at the Abbey for the Coronation to guide to the Coronation Stone a well-known antiquary who had made a study of its history. The antiquary was convinced that it was the stone on which Jacob rested his head when he had the vision of angels at Bethel, and that from that night it was considered sacred and carried from place to place. He believed it was the stone that Moses struck, and that it was carried by the Israelites during their forty years of wandering. He pointed to a big cleft in the back from which the water gushed out. He also indicated two rusted iron staples deeply sunk, one at each end, by which it was carried. He traced the stone to Solomon's Temple, and from thence, after the destruction of Jerusalem by Titus, to Spain, and thence to Ireland, thence to Scone, and from Scotland to Westminster Abbey.

The *Times' Literary Supplement*, in its Notes on Autumn Announcements of Books, states that the Abbé Duchesne's *Early History of the Christian Church*, which has been placed upon the Index Expurgatorious, is being published in its English translation by Mr. Murray, who issued the first volume two years ago. The manuscript of the second volume is now in the printer's hands, and will be ready, it is hoped, either this autumn or in the early spring.

The Bishop of St. Albans has borne the journey from Scotland to St. Albans well, and was last reported to be in a fairly comfortable condition. J. G. HALL.

DEATH IS LIFE.

FAMILIARIZE YOUR MIND with the inevitable event of death. Think of it as life! Gloomy though the portal seems, death is the gate of life to a good and pious man. Think of it, therefore, not as death, but as glory—going to heaven and to your Father. Regard it in the same light as the good man who said, when I expressed my sorrow to see him sinking into the grave, "I am going home." If you think of it as death, then let it be as the death of sin, the death of pain, the death of fear, the death of care, the death of Death. Regard its pangs and struggles as the battle that goes before victory; its troubles as the swell of the sea on heaven's happy shore; and yon gloomy passage as the cypress shaded avenue that shall conduct your steps to heaven. It is life through Christ and life in Christ; life most blissful, and life evermore.

How much happier and holier we should be if we could look on death in that light. I have heard people say that we should think each morning that we may be dead before night, and each night that we may be dead before morning! True; yet how much better to think every morning, I may be in heaven before night; and every night that the head is laid on the pillow, and the eyes are closed for sleep, to think, next time I open them it may be to look on Jesus, and the land where there is no night, nor morning; nor sunset, nor cloud; nor grave, nor grief; nor sin, nor death, nor sorrow; nor toil, nor trouble; where "they rest from their labors, and their works do follow them."—*Dr. Guthrie.*

IT IS BETTER to be worn out with work in a thronged community than to perish of inaction in a stagnant solitude.—*Mrs. Gaskell.*

EACH DAY should be distinguished by at least one particular act of love.—*Lavater.*

DEAN GROSVENOR ENTERS UPON HIS WORK

The New Dean Preaches His First Sermon at the Cathedral of St. John the Divine

NEW RECTOR ALSO BEGINS AT THE INCARNATION

Branch Office of The Living Church
416 Lafayette St.
New York, September 26, 1911

THE first Sunday in October was an ideal day in and about New York City. Many people, returning from out of town, were in their places, and the congregations generally assumed their normal size. The day was notable at the Cathedral of St. John the Divine, where the new Dean, Dr. Grosvenor, preached his first sermon from that pulpit. His formal installation is appointed for next Sunday morning, October 8th. Bishop Burck was the afternoon preacher in the Cathedral. Dean Grosvenor's sermon is presented in full on another page of this issue.

At the Church of the Incarnation, the new rector in succession to Dean Grosvenor, the Rev. Howard C. Robbins, preached morning and afternoon, and made an address at the evening service in the chapel of the Incarnation. The Rev. George Clarke Houghton, D.D., rector of the Church of the Transfiguration, preached the sixty-third anniversary sermon, this being the birthday of the parish. An orchestra furnished the instrumental accompaniment to the special music, as the renovation of the organ is not yet completed.

Daily Evensong in the Cathedral

The daily choral evensong at the Cathedral has been resumed. The choir school members attend daily with a detachment of men from the regular Sunday choir. The full membership sings at the Friday afternoon services. Mr. Miles Farrow, organist and choirmaster, is at the organ every day. The congregations at the Sunday services have been very large during the summer months. The afternoon attendance was especially gratifying.

The aisles at the Church of the Incarnation, Madison avenue, have been beautified by a handsome mosaic marble pavement, the gift of a parishioner.

Sunday Services at Columbia University

Regular Sunday afternoon services were resumed in Columbia University (St. Paul's chapel) on October 1st, at 4 o'clock. A student choir is present to assist in the service. After the service there is an organ recital. Next Sunday, October 8th, Bishop Lawrence of Massachusetts will preach. Other invited preachers are: October 15th, the Rev. Dr. Slattery, rector of Grace Church; October 22nd, Chaplain Knox; December 3rd, Bishop Lloyd, on "The Kingdom and the Nation."

Evening Services at Trinity Chapel

The Rev. John Mockridge, vicar of Trinity Chapel (West Twenty-sixth near Broadway), announces an extra service on Sunday nights at 8 o'clock. There will be special music by the full choir. This service is in addition to the evensong at 4 o'clock. It is hoped that the non-church-going people in the neighborhood may be reached by this special service. The guilds and organizations have been reorganized for winter work, and plans are on foot to organize a company of Boy Scouts.

Greeley Records Destroyed by Fire

A fire in the barn on the estate of the Rev. Dr. Frank M. Clendenin, rector of St. Peter's Church, West Chester, was discovered on Thursday, September 28th. The barn and its contents, including valuable records of the rector's father-in-law, Horace Greeley, were destroyed. The barn did not contain horses or carriages, as these were at Chappaqua, where the rector and his family have been spending the summer.

A handsome grille has been erected in St. Ignatius' church, New York City. It is placed between the chancel and a small chapel, and is a gift of a vestryman, Mr. A. Murray-Young, in memory of two relatives.

MR. MOODY once told the story of an artificial bee that would buzz and fly around. The man who made it placed it on a table beside a real bee and then challenged any one in a large company of people to tell the difference. A man secured a drop of honey, and placed it upon the table. The real bee went directly for the honey, while the artificial bee continued to buzz and fly around. There are many who profess to love God, buzzing around in church activities, "cumbered with much serving," but who will not feed His sheep. Love must express itself upon an object, and a real child of God goes after the lost sheep.—*Selected.*

WORK IS THE very salt of life: not only preserving it from decay, but also giving it tone and flavor.—*Hugh Black.*

Dean Grosvenor's Initial Sermon at the Cathedral of St. John the Divine

THE FIRST SERMON PREACHED BY THE VERY REV. WM. M. GROSVENOR, D.D. DEAN OF THE CATHEDRAL OF ST. JOHN THE DIVINE IN THE CATHEDRAL ON OCTOBER 1st, 1911.

"Ye are the light of the world, a city that is set on an hill cannot be hid."—St. Matt. 5: 14.

IN the only address that Phillips Brooks was permitted to give to his convention as Bishop of Massachusetts, the following paragraph occurs:

"Everything which I have to say tends to the strong assertion of the truth that the Church is bound to seek men, not merely to stand where men can find her if they wish, but to go to them and claim them. One application of this truth has forced itself upon my notice, with reference to the situation of our churches in some of the towns and villages of our diocese. The question of location is altogether the most important outward question which arises in connection with the establishment of a new parish. It is far more important than the question of architecture, important as that is. Better an ugly church in the right place, than a gem of beauty where men have to search to find it. But once more, we are driven to no such alternative. Rather our alternative is apt to be this: Whether it is not best to wait and struggle a little longer and a little harder, to set our church at last full in the center of the town's life, on the town square, where men cannot help seeing it every day—where it shall perpetually claim its right to be recognized and heard—than to take the pretty and retired lot down some side street which we can have at once, which can be bought cheaply or which some kind friend gives us for nothing, where the church we build will always seem to declare itself, not a messenger to the whole people, but the confidant and friend of a few specially initiated people, who know and love her ways, and who will find her, however she may hide herself. Here certainly we need more and not less boldness and assurance of what we are and what we have to do."

Years ago Charles Bradlaugh was asked why he attacked Christianity and the Church of England, why he did not ignore them. He said in substance this: You cannot ignore St. Paul's Cathedral; it is too big and too many people worship in it.

In the history of this Cathedral of St. John the Divine, an inferior site south of the Park was not taken, and this commanding height was purchased, that this church might stand forever somewhere near the center of the life of this great city, already stretching far to the north and the east.

In Washington an inferior site was abandoned for the noble and ample spaces upon the hills just beyond the present limit of population. Some years ago I asked Bishop Satterlee a question which I have often asked myself, concerning site and architecture, If we were obliged to destroy every church in the city of New York but six or seven, which churches would we save? My list would be this: St. Paul's Chapel, Trinity, Grace, the First Presbyterian, St. Patrick's, and St. John the Divine, and I am sure we will include the new church being built for St. Thomas' parish. I believe that a hundred years from now they will be still standing.

The time has come for us to emerge from our obscurity and abandon our policy of self-depreciation and self-effacing timidity. We hold the ancient faith of the Catholic Church; we have the Apostolic ministry; we are the heirs of the richest treasures of the past; we are the children of freemen rejoicing in the intellectual and spiritual freedom won in the Reformation; we have a matchless liturgy; a sane and reasonable Christian culture; we have rendered noble service to this Republic and we have given to the world our saints and heroes and martyrs. We must proclaim the truth that God has given us, not only in words and deeds of spiritual power, but in aggressive, organized life and in temples worthy of so great an inheritance. The churches should be at least as fine and costly as the homes of those who worship in them. Too often we have been driven in a carriage from a house filled with costly luxuries, to a parish church with soiled decorations, grounds uncared for, with windows that are artistic night mares—the whole building insignificant and unworthy. That day is past, thank God, for the shame of it is dawning upon the mind and conscience of the Church.

Set here upon this hill, this Cathedral is *in* the light of the world. Christ Himself is the World's true light, we must reflect that light so that it will shine out into all the world.

1st. This Cathedral is the object of great expectations. The eyes of multitudes, the hopes of many, are centered here. On every side we are listening to criticisms, to questionings, and to fears. Is not a Cathedral an anacronism in the twentieth century? What are you going to do with it? Will it be an empty tomb? But if we mistake not, the voices that are most numerous are those of generous and sympathetic interest, of eager desire to help, of great expectations. The problems of our intellectual, industrial, social, and religious life are confessedly difficult. Thousands of people, Christian and non-Christian, in this broad land, will rejoice, if by this outward splendor, men will learn something more of the meaning and destiny of human life, and if the glory of this worship will lead to a closer following of Jesus the Saviour of the world.

We welcome all, both our critics and our well wishers. Our critics usually help us with wise suggestions, for they show us our deficiencies, point out our dangers, reveal perils. This great church should make us all, rich and poor alike, see visions and dream dreams. Many a poor boy and humble working man have had great visions of splendid achievements for the development of our national resources and the building up of great fortunes. We would enlist in Christ's cause and for His Kingdom all strong and sane and large-hearted dreamers, that in the revealing of many hearts, some of the great purposes of Jesus Christ for the salvation of the world, may be fulfilled.

Science and business, art and commerce, are all of them great democracies in which genius and vision find large scope. Their rewards are given to those who earn them without regard to class or station or race or circumstances. The Church must remain, what she always has been, a great democracy, where the poorest and humblest can find the highest spiritual victories, and be valued always for their gifts of spiritual life and character.

The authorities of this Cathedral must be open-minded. St. John is the Apostle of love, and open-mindedness is one of the beautiful flowers of Christian love. The rule of open-mindedness is: "Prove all things, hold fast that which is good." There will be many things which we cannot do, many which we ought to do but for which we may not have the means. Many things we will try, and then give up when they prove unwise or unnecessary. Some things will be successful and some will fail; but that is human life.

2nd. But you say to me, Tell us your dreams? Give us your programme? What do you propose to do for the fulfillment of these great expectations? I am afraid of boastful promises. In my experience, programmes are too long. Too many artists and humorists and singers and orators and preachers are crowded into an overburdened hour. Our dreams are concerning the harvest. Now we must plant the seeds that God gives us. He alone will give the increase, and other people must tell us in the years to come what the growth has been. What seeds are we trying to plant? Jesus said that "the seed is the Word of God" and the word of the Kingdom. It is the gospel of the Incarnate, the Crucified and the Risen Christ—the same truth preached in every parish church, in every chapel and cabin and along the wayside wherever Christ's true servants are telling of His redemption.

But how will this Cathedral minister that gospel? By divine worship—the worship of the Father, the Son, and the Holy Ghost. This is a place for the worship of the Incarnate Christ. We need in our American life to-day the mystery of worship, "seeing Him who is invisible"; the abandon of worship, "simply to Thy cross I cling"; the inspiration of worship, "Lord, here am I." We come first of all to give ourselves, then to receive. We yield all to Christ that He may fill us with Himself. So only do we enter into the meaning of the sacraments. To create that atmosphere we must have in this Church a quiet reverence; there must be nothing fussy nor trivial nor unreal; no sensational clap-trap nor spectacles adorned with tinsel, neither do we want the cold formation and lifeless mechanicalism of many of the services in foreign Cathedrals. We want warmth and color and enthusiasm, but all restrained by the vivid realization of the felt presence of our Lord.

Then we must have here a wide evangelism. Here prophets must speak forth freely the manifold wisdom of God. This cannot be a partisan pulpit. There must be a message here for every human need. The authorities of the Cathedral will never knowingly break the law of the Church. The Church herself is capable of providing her own discipline. But the Cathedral is the place for special functions and services, for the pleading of great human causes, for civic and national meetings, for missions and religious gatherings of every sort, and the Episcopal authority may well arrange for its wider use than would be either necessary or desirable in parish churches.

Again we must organize for Christian service, not for the sake of titular dignities nor ecclesiastical sinecures, but for service to the people and to the world. This is an American Cathedral. Cathedrals have existed from very early times. Human nature is alike in all ages; the Church and the faith abide. We are heirs of Anglo-Saxon traditions. The past is full of useful customs and precedents. It is stupid to ignore the lessons of the past. For generations the Church of England ministered to a homogeneous race, the English people. To-day she is compelled to forget her insularity, and deal with the many races found in her world-wide empire. But we of the United States have never been an homogeneous race. From the beginning of our history many nations have sent their children to these shores. All these people desire to become good Americans. They are ardently democratic. They are eager for knowledge. They are dreaming of a

[*Continued on Page* 770.]

A MILLION FOR MISSIONS

Amount is Exceeded by the Year's Contributions for General Missions

YET THE CHURCH'S FISCAL YEAR ENDS WITH A DEFICIT OF $172,000

The year's total receipts (ending September 1st) from all sources for the general Apportionment were $1,107,971.41—a net increase of $122,921.61 over the preceding year; a gain of more than 10 per cent.

Parish Offerings aggregated $571,545.39—a gain of $81,036.23.

Sunday Schools gave $151,392.84—a gain of $9,689.82.

Woman's Auxiliary gave $97,368.54, Junior Auxiliary $17,165.98—combined gain of $28,731.48.

One hundred and thirty-three more congregations completed their apportionments than last year.

Eighty-one Dioceses and Missionary Districts increased their offerings; 24 Dioceses and 23 Missionary Districts met their apportionments in full.

THE foregoing brief paragraphs present in pithy form the salient points in the annual report of the treasurer of General Missions. They show a year of marked increase in missionary contributions, and so in the adequacy with which our missionary responsibility is fulfilled. But, unhappily, it appears that the year ends with a deficit of $172,003.09.

In part the treasurer's report is as follows:

"I am rejoiced to say that the offerings for the year are very much larger than ever before. One hundred and thirty-three more congregations completed their apportionments than last year, and 81 dioceses and missionary districts increased their offerings under the apportionment plan by $83,206.57.

"The contributions for the year, applying upon the appropriations, classified in the usual manner, have been as follows:

From Parish Offerings	$ 571,545.39
From Gifts of Individuals	97,173.00
	$668,718.39
From Sunday Schools	$ 151,392.84
From Branches of the Woman's Auxiliary	97,368.54
From the Junior Auxiliary	17,165.98
Woman's Auxiliary United Offering of 1892 and 1895 for support of new Missionary Bishops and for salary of Bishop Rowe	3,777.08
Woman's Auxiliary United Offering of 1910	78,894.04
Interest	86,293.93
Miscellaneous	4,360.61
	$1,107,971.41

Comparing the foregoing with last year I would report an increase in—

Parish Offerings of	$ 81,036.23
Individual Offerings of	2,170.34
Sunday School Offerings of	9,689.82
Woman's Auxiliary Offerings, and the Junior Auxiliary of	28,731.48
Woman's Auxiliary United Offering of 1892 and 1895 of	224.74
Interest	2,546.49
Miscellaneous	1,328.47
	$125,727.57
And a decrease in—	
Woman's Auxiliary United Offering of 1910 of	2,805.96
Making a net increase of	$122,921.61

"It is good to know that the annual offerings of the Woman's Auxiliary, and the Junior Auxiliary taken together exceed for the first time, the amount they have so long aimed at, namely, $100,000, the total being $114,534.52. With the interest from the United Offerings of 1892 and 1895 and the $78,894.04 withdrawn from the United Offering of 1910, the total supplied by the Woman's Auxiliary toward the appropriations of the Board of Missions amounts to $180,039.66.

"Too much appreciation cannot be given to the Sunday school teachers and scholars for their devotion to the cause. I think it is a very remarkable thing that these children should be so impressed by their parents and teachers, and made to have such perfect love and faith for our Lord and Master as to be willing, from their really little savings, to make such a magnificent offering as $155,882.27, all because of their desire to bring His wandering sheep into His fold. Last year their offering was $144,694.35. Think of it; an increase of $11,187.92 in one year, and this from 70 less Sunday schools! Never before had $150,000 been reached. Gentlemen, think what this means for future generations!

"Last year I made a comparison of contributions from parishes and individuals under the apportionment plan from the year before its adoption, which showed an increase of more than twice the amount received in 1901. Had $9,263.04 additional been contributed this past year, the amount received would have been exactly three times more than that received in 1901. There has been a decease of 55 contributing congregations, thus reducing last year's number to 4,936—and there has been a decrease of 15 dioceses and missionary districts completing their apportionments, which also reduces last year's number so doing to 47. This is not as disheartening as at first appears to be the case, for we must not forget that the apportionment was raised about $70,000; and many of the above which failed to wholly meet the sums asked of them, actually contributed more than ever before. On the other hand I have good news to report that 133 more congregations and missions did complete their apportionments than last year, making the number so doing 2,906, which is also an increase of 779 over two years ago. . . . .

"It is in no spirit of criticism that I call attention to the fact, that as far as our records show, no impression appears to have been made on those 1,800 and more congregations and missions which so far have made no official contribution to the apportionment of the Church's Mission. If there is any fault, probably it is with us, for either not properly presenting the cause, or possibly for being overbearing in so doing. We need all the love and understanding we possess, and then to pray for a great deal more, to guide us in this work. . . . . .

"The gross receipts of the Society have amounted to $1,945,886.36. The percentage of central expenses upon the gross receipts has been eight and two-tenths per cent. Last year on the gross receipts the percentage was six and nine-tenths per cent. The year before it was seven and two-tenths per cent."

DEAN GROSVENOR'S INITIAL SERMON AT THE CATHEDRAL OF ST. JOHN THE DIVINE.

[*Continued from Page* 769.]

free Republic with poverty diminished and life perfected in the brotherhood of man and in the federation of the world. We must see to it that these high resolves are leavened with the righteousness and truth of Jesus—for only so will these ideals be adequately fulfilled. We must organize for sympathetic service with these ideals. We must have men here who understand the practical and aggressive idealism of our American life. For that purpose I am convinced that we need more scholarship. The Church to-day needs most of all wide scholarship. After all, it is the chemist or physicist in some quiet laboratory—it is the *scholars* of modern science, who have revolutionized the practical life of the world. Bishops Lightfoot and Westcott, two of the profoundest scholars in England, dealt with a surprising skill with the strikes of Durham miners. Maurice, a professor of philosophy, led the movement of Christian Socialism, and it is not without significance that the present radical Prime Minister of England has appointed Dean of St. Paul's, Dr. Inge, a writer on Christian Mysticism.

(*d*) And lastly we must always think of this great church as the home for Christian missions. There is only one mission—the Father sending His Son Jesus Christ and Jesus Christ sending us into all the world. That Mission is personal and corporate; "Simon, son of Jonas, lovest *thou* Me?" "*Our* Father . . . Thy Kingdom come." The unity of the Christian Church will come through the sacrificial service of missions. These seven chapels are signs of our earnest purpose that all nations may come into the unity of the one Kingdom. Years ago Stanton Street was linked by Bishop Potter to Morningside Heights. Now the Bronx and Richmond and the whole diocese will share in the blessings that flow from this church. We are modest. This is the Cathedral of the Bishop and diocese of New York. Washington is the National Cathedral. May it rise in all its beauty and wield its own far-reaching influence! But New York is the second city in the world. It is, and always will be, a great world center. All nations flow into it. From it must go forth faith and light for the whole world.

From St. Peter's in Rome the word of authority has been spoken; the word of the power and glory of the Church, of the law, the Rock, the Keys. From St. Paul's in the heart of London has been preached a personal salvation, the faith that justifies, spiritual freedom in the Church which is Christ's Body—the gospel of Jerusalem, the Damascus road, Antioch.

From the Cathedral of St. John the Divine, standing at the gateway of the Western world, we would proclaim a gospel that adds to the authority and the freedom, the zeal of Ephesus and the mystic vision of Patmos, both born of love, so that the light and life and law and love—the complete salvation of Christ Jesus the Eternal Word, may rule the faith and the hope of all the future.

HE THAT would enjoy life and act with freedom must have the work of the day continually before his eyes. Not yesterday's work, lest he fall into despair; not to-morrow's, lest he become a visionary; . . . happy the man who can recognize in the work of to-day a connected portion of the work of life, and an embodiment of the work of eternity.—*J. C. Maxwell.*

ARRANGING FOR CONSECRATION OF BISHOPS IN PHILADELPHIA

Only a Fraction of Those Desiring to Attend Can be Accommodated

ST. SIMEON'S TO OBSERVE ITS TWENTY-FIFTH ANNIVERSARY NEXT SUNDAY

The Living Church News Bureau
Philadelpia, October 3, 1911

WITH the beginning of October, there is every evidence that the vacation season is ended for Philadelphia. In every direction are seen the signs of renewed and increased activity. The center of interest is of course the consecration of the Bishops, set for the Feast of SS. Simon and Jude. The Committee on Arrangements, of which the Rev. J. DeWolf Perry, D.D., is chairman, is hard at work planning the many details of the ceremony. The first difficulty to be faced is the physical one of accommodating even a fraction of the people who wish to attend. This diocese has no Cathedral of ample space, where a great function can be properly housed, and the Memorial Church of the Advocate, though a dignified and beautiful edifice, is, after all, only a large parish church, with seats for no more than fifteen hundred people. "We could fill Madison Square Garden," said one of the committee, regarding with an anxious countenance the swelling tide of applications for tickets. Many persons must of necessity be disappointed, but every effort will be made to include all whom right or courtesy entitles to places. It is expected that the number of Bishops in attendance will be unusually large, owing to the fact that the meeting of the House of Bishops in New York on the 26th will bring many of them into the neighborhood, and make it easy for them to be present. The Church Club is making plans for a reception to the newly consecrated Bishops, and the clergy of the diocese for a luncheon at which they are to be the guests of honor, early in November.

Celebrates Twenty-first Anniversary

The Church of St. Simeon (Memorial to Bishop Stevens), at Ninth street and Lehigh avenue, reaches, on the Seventeenth Sunday after Trinity, October 8th, its twenty-first anniversary. It is proposed not only to observe the Sunday by special services, but to hold throughout the year a series of reunions and anniversary memorials. On the 8th the Rev. Llewellyn N. Caley of the Church of St. Jude and the Nativity, will preach in the morning, and the Rev. J. A. Goodfellow, Dean of the Convocation of North Philadelphia, in the evening. The Rev. R. W. Woodroofe, rector of St. David's, Manayunk, will speak to the Sunday school in the afternoon. The Rev. George J. Walenta is rector of St. Simeon's, and the Rev. Paul S. Howe, assistant.

New Vicar at Holy Communion Chapel

On Tuesday evening, September 26th, the congregation of the Memorial Chapel of the Holy Communion, at Twenty-seventh and Wharton streets, gathered to meet the new vicar, the Rev. Alfred R. Berkeley, and his wife, at a reception which also marked the twenty-fifth anniversary of the founding of the chapel. The children of the Sunday school had their own celebration at four in the afternoon. The Rev. Mr. Berkeley, who comes to Philadelphia from Mayodan, N. C., began his work at the chapel on the first Sunday in September.

Training School for Teachers

The Training School and Conference for Sunday School Teachers at the Church Training and Deaconess' House this week, has proved a marked success. The programme already published in THE LIVING CHURCH, has been followed without change, and elicited more interest than in any previous year. The total attendance for the week was 750, and 85 parishes were represented. Four teachers came from outside the city and spent the week at the Deaconess' House, and a considerable number of others took supper there each evening.

Divinity School Opens

The opening service of the Philadelphia Divinity School was held on the feast of St. Michael and All Angels. Dean Groton celebrated the Holy Communion and made an address. Lectures were begun on Monday, October 2nd. There are seventeen new men in the school: nine in the junior class, four in the middle, and two in the senior, with two who are to take a special course. Eleven of these are from Pennsylvania, one from Harrisburg, one from Bethlehem, one from Milwaukee, and three from Fond du Lac. The school is so much larger than usual that several rooms have been opened and utilized which have been unoccupied hitherto.

W. A. Begins Autumn Work

The Woman's Auxiliary of the diocese began the autumn work by holding in the Church House, on Monday, October 2nd, a corporate Communion and service of consecration. The Rev. Arthur P. Gray, educational secretary of the Board of Missions, made the address. The Rev. Geo. Calvert Carter, rector of the Church of the Redeemer, Bryn Mawr, was the preacher at a special service held by the Brotherhood of St. Andrew at the Church of St. Jude and the Nativity, on Sunday evening, October 1st.

The choir of St. Mary's Church, West Philadelphia, visited the Alms House Hospital chapel at Blockley, on Sunday evening, by invitation of the chaplain, the Rev. A. L. Millet, and assisted in the rendering of the service which is regularly held there for the nurses.

CONSECRATION OF BISHOP WINCHESTER.

THE consecration of the Rev. James Ridout Winchester, D.D., who becomes Bishop Coadjutor of Arkansas, took place in Trinity Cathedral, Little Rock, on the festival of St. Michael and All Angels. The day was one of extreme heat, even for the South, but a large congregation, representative of the whole diocese, was present when the procession of choir and clergy entered the Cathedral. Following the crucifer and the combined choirs of the Cathedral and of Calvary Church, Memphis, were the lay officers and committeemen of the diocese, the entire body of diocesan clergy, the Rev. A. H. Noll, LL.D., registrar of consecration, the Rev. Charles H. Lockwood, D.D., and the Rev. Edwin A. Penick, attending presbyters, the Bishop Coadjutor-elect, and ten Bishops of the Church. The Presiding Bishop acted as celebrant and chief consecrator. The Epistle was read by the Bishop Coadjutor of Southern Virginia, and the Gospel by the Bishop of Mississippi, these Bishops acting also as consecrators. The required testimonials of election, of character, of ordination, and of the consent of Standing Committees and of Bishops, were read by the Rev. Wm. DuHamel, secretary of the diocesan council; Major P. K. Roots, secretary of the Standing Committee; the Rev. Henry N. Hyde, the Rev. Dr. W. D. Buckner, the Rev. Howard M. Ingham, and the Bishop of Texas. The presenting Bishops were the Rt. Rev. Edwin G. Weed, Bishop of Florida, and the Rt. Rev. William Crane Gray, Bishop of Southern Florida. The Bishop of Eastern Oklahoma read the Litany, and the Bishop of Oklahoma led in the singing of the *Veni Creator Spiritus*. The Bishop of Tennessee was the preacher, and the venerable Bishop of Springfield was present in the sanctuary and participated in the imposition of hands.

Bishop Gailor preached a strong and vigorous sermon in defense of the episcopate, and urged its value and importance to the presrvation and extension of the work of Christ in the world. His text was from St. John 8: 12—"I am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life."

"The Lord Jesus Christ," he said, "is the light and life of the world. To-day, as I speak to you, His presence and the communication of His personal power are the vital forces in the progress of mankind. Not His words, not His example, but He Himself is the living energy that is pulsing through humanity, slowly but surely, redeeming, renewing, re-creating our mortality into eternal life. 'He that hath the Son hath life': 'This is life eternal'—we have His word for it—'to know Thee the only true God, and Jesus Christ, whom Thou hast sent'; 'I am the Way, the Truth, and the Life, and no man cometh unto the Father but by Me.'

"The communication of the Christ-life to the world is the work of the Spirit of God. It is the Holy Spirit, we say in the Creed, who is the Lord of life. Wherever we see outward, visible, material things organizing into system, and order, and beauty, there is the Holy Spirit of God. When at last the work of Jesus on earth was finished and He had ascended to the right hand of the Father, it was the Holy Spirit who came down upon that handful of bereft, perplexed disciples and moulded them into an organized, definite, and effective society, called the Church.

"The communication of the life of the Christ to humanity had to begin somewhere; and it is significant that it began not with one man, but with two men together, and was at the very outset a social question. As St. John tells us (1: 37), two disciples of the Baptist heard Him speak, and they followed Him. So also the Holy Spirit at Pentecost descended upon all the disciples and constituted the Church; and it is only after that that we read of the Holy Spirit being given to individuals. In other words, the community, the family, the Church, comes first, and is the medium of the life and grace which is given through the Church to the individual.

"What Christ is, that the Church ought to be and will be: and that unrivalled priesthood of Jesus, whereby He, through the Eternal Spirit, offered Himself without spot to God, is the priesthood of His Church, which is His Body—the priesthood of service of light-giving and life-giving to mankind. The existence of the Church, realizing, actualizing, the life and presence of Christ by the power of the Holy Spirit, and communicating that life to the world by its sacramental agencies, this, we believe, is the very essence of the Gospel.

"I have referred to St. Paul's description of the Church as the Body of Christ. I have spoken of the Holy Eucharist as the

heart of the Body: and I believe that the authorized ministry, continued from age to age, ordained and appointed according to the provisions of the Church's public law, is the spinal column of that Body. That ministry is essentially a priesthood, because the Church, as I have shown, is a priestly institution, because Christ, whom the Church represents, is a Priest forever.

"As to the method and manner of the continuation of that ministry, and its proper and legal appointment, the Church herself has never had any doubt. The first General Council met in Jerusalem in the year 51, and the apostles were recognized as the authoritative members of it. The second General Council met at Nicea in A. D. 325, and the Bishops of the various dioceses rendered its decisions. The historic Church has never hesitated for an instant in its assertion of the continuity and authority of the episcopate. Some councils have debated the papal claims. Other councils have questioned the authority of Archbishops and Metropolitans; but every great council of the Church for a thousand and five hundred years has taken the episcopate for granted. Indeed, if we except the sacraments of Baptism and the Holy Communion, there is not an institution of Christianity for which there is such ancient and indisputable evidence as there is for the episcopate. Not even the observance of Sunday, not even the formulated doctrine of the Trinity, can be attested by such old and indisputable proof.

"The Church lived in the faith of Jesus Christ, as the only-begotten Son of God for at least 250 years before that truth was made the subject of formal enactment and credal definition; and the Gospel was preached for at least thirty years before it was committed to writing. The oak is involved in the acorn, and He who made the seed made the tree. The great, the important fact is, that Christ founded His Church, and the Holy Spirit vitalized it on the Day of Pentecost; that the ministers of that Church baptized converts and administered the Holy Communion; that the Church of St. Paul and St. John was the Church of Clement and Ignatius and Irenaeus and Augustine and Gregory and Anselm and Laud; and that that Church is on earth to-day, witnessing by the Eucharistic Oblation on a thousand thousand altars throughout the world, the presence and the life of Jesus Christ her Lord.

"That life is indeed the Light of the world, and with increasing earnestness and intensity, good men on all sides are acknowledging His dominion.

"My dear brother, I feel very deeply the privilege accorded me this morning of crowning our friendship of more than twenty-five years by welcoming you to the honor and work of the episcopate. . . . My brother, we are not Bishops of a sect. We are Bishops of the Catholic Church. We are not makers of doctrine, nor the inventors of expedients; but we are trustees for Christ. For the Church is the Body, *i.e.*, the sacrament, of Christ. In this conviction and in fidelity to it, is our confidence, and in this also is our reward."

A HUDSON RIVER MEDITATION.

THE train was speeding on its way. The priest, weighted with the burdens of others, gave himself an hour's respite and allowed the serenity of the great river to pass into his being.

With all his soul he longed for strength that he might enter into the joys and sufferings of others. The child across the aisle called out in glee. To her it was a gala day. Her mother laughed with her. The two lads seated in front of him looked back, and they, too, smiled with the joy of life. The tired man caught the spirit of it all and he was a boy again. The river danced, the hills leaped—life was all brightness.

Tarrytown came into view and his heart responded to the mysterious charms of Irving's imagination, which had peopled the place with its own brood of quaint and fantastic beings. Suddenly the train plunged into a tunnel; it was passing under the great prison and he was remembering those in bonds as bound with them. "Let the pitifulness of Thy great mercy loose them." The cry went out from his heart in an agony of appeal. The rhythm of the wheels repeated, "loose them—loose them," and the man's heart cried out again, "Thy great mercy—the pitifulness of Thy great mercy." The train came out again into the daylight. He lifted his eyes and saw once more the majesty of the Highlands. Back came the answer, calm and sure:

"Lift thine eyes unto the hills: the Lord shall redeem Israel from all his sins."

The short journey was ended. In the quietness and confidence of a sure faith the man of God went on his way of ministry.

M. C. H.

DANIEL had three friends among his fellow-students who were of the same mind with himself. These four stood together. That is better than standing alone . It is right to stand alone if we cannot get any one else to stand with us; but if we are right, we ought to be able to find some few, at least, who can be convinced of it and who will join us in standing for the right.—*Exchange.*

GREEK AND HEBREW.

By Roland Ringwalt.

SINCE the well-known speech in which Charles Francis Adams raised objections to classical training, there have been many signs that cannot but grieve all lovers of Greek, and yet there are encouraging signs, less conspicuous, but not less important. We are told confidently, almost exultingly, that many colleges do not insist on Greek, that only a small number of students take it as an elective, that many who go to theological seminaries are poorly trained in Greek, and (this with much emphasis) that many degrees are given to men who do not understand Greek. Alas, some degrees are given—or sold—to men who do not understand English.

Yet with all this anti-Hellenic talk, there are a great many new books on Greek, and science persistently adheres to its habit of using Greek names. The number of those who can read German is rapidly on the increase, and German is a long step towards Greek. No man, no thoughtful boy, can learn two or three hundred rich, self-defining German names without reflecting on the variety of the Greek tongue. It is within reasonable probability that German scientists and philosophers will lead young men to Greek even as the fathers and the liturgies roused a new Greek hunger in the Oxford of the forties.

Then, and this is one of the most important facts in the history of modern culture, Blackie's pilgrimages and exhortations have borne fruit. Year after year, the Greek throws off barbarisms and corruptions and raises his language to something nearer and nearer its ancient purity. The books and newspapers of modern Greece would surprise those who have never consulted a publisher's list. Englishmen and Germans of no slender calibre, of no shallow attainments have worked to bring modern Greek to the attention of the modern world. Scholars point out the close relation of the Greek that an intelligent Athenian of to-day writes, to that of the ancient poets and dramatists. The critics who tell us that Greek is going out of use may be only a little in advance of a Greek revival more startling than that which followed the taking of Constantinople.

Not long ago a Hebrew book dealer showed me a neat copy of Herbert Spencer's *Education* in Hebrew. This merchant smiled as he said: "Everything is in Hebrew nowadays." With an enlarged, and constantly enlarging, number of cultured Israelites there comes a demand for Hebrew versions of well known books. Good treatises and handbooks for those who wish to study Hebrew are on the increase. A twentieth-century man who has a genuine love for Hebrew enjoys facilities that Pusey and Green never enjoyed. It is probable that the number of seminarians who carefully study Hebrew is larger, actually and proportionately, than it was a generation ago. Some of those who have studied Hebrew have been unfortunate in their mental habits—they have sought everything else rather than the Messianic element in the Old Testament, they have dwelt on fads and crotchets rather than on the glorious messages of the prophets—still the knowledge of Hebrew is growing, and from this knowledge good will come.

Is it fanciful to believe that the great and uplifting force of Russia will quicken new interest in the old tongue? More than half a century ago the Russian empire fought with England, France, Turkey, and Sardinia, and won the respect of all the military powers of the world. Shortly after the Crimean war, the Muscovite despot freed a vast multitude of slaves, and this great change was brought about without war or social convulsion. The growth of Russian industry, the march of Russian colonization, and the progress of the Russian schools have appealed to the reflecting elements of Europe and America, Russian music and Russian fiction have found their way all over the world, and this will mean a larger list of those who grapple with Slavic verbs and nouns. With a quickened interest in Russian there must be a quickened interest in all that is Oriental, and this will further the study of Hebrew, at once Asiatic and cosmopolitan, and of Greek, which links as no other tongue can link the culture of ancient Athens to the culture of the modern university.

What would the friars who complained of "this heretical language called Greek" have said to the beautiful Greek type of the present day? The prophets who declare that Greek is passing may be surprised at its revival. Greek and Hebrew blended on the cross, and they will be associated until the end comes.

CONCENTRATION is the secret of strength.—*Emerson.*

REOPENING OF THE UNIVERSITY OF THE SOUTH.

By Stuart L. Tyson, M.A. (Oxon),
Chaplain.

THE friends of Sewanee and of definite religious education are rejoicing over an opening of term which for beauty, impressiveness, and real Christian fervor has probably never been exceeded in the history of the institution. The spirit of optimism prevails on every side, and with good cause; for not only is the Military Academy full to overflowing, its teaching staff greatly augmented and reinforced, but both in the College of Arts and Sciences and in St. Luke's the number of additional students has exceeded the keenest expectations; while in both departments the faculty has been immensely strengthened by the addition of men who are at once able educators and devoted Churchmen.

On the material side, too, the prospect is most encouraging. A modern, thoroughly-equipped, and fireproof hospital is in course of construction, a sixty-thousand-dollar Science Hall is about to be erected, and nearly every one of the twenty-one dioceses in affiliation with the University has begun to raise its proportion of an endowment adequate to its needs. In the near future, important and far-reaching plans to extend even wider its usefulness are to be announced.

Best of all, however, is the marked advance in the spiritual life of the institution, the clear manifestation of which could be seen in the opening service. It was felt that a merely academic service, such as a very attenuated form of Morning Prayer, was inadequate to set forth the ideal of a Church University; in more than one quarter the feeling was strong that at the very start we should emphasize the religious note. Hence we began the term with the celebration of the Holy Eucharist, at which were present every professor of the college and St. Luke's, every undergraduate of the University, every instructor and student of the Military Academy, as well as nearly all other residents of the mountain; and few among those present are likely to forget the devotion with which was offered up our great Sacrifice of Praise and Thanksgiving. It was a real inspiration to note the deep stillness of the great congregation, over four-fifths of whom were young men, as we endeavored around God's altar to "offer up ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" unto Him. The altar was thronged with communicants, both from the faculties and the student body; and from the opening words of the Introit, "Her foundations are upon the holy hills," to the blessing pronounced by the Chancellor, the Right Reverend Thomas F. Gailor, D.D., the high note of true devotion was everywhere observable.

It has been the endeavor to make the religious home of the University, from which all our life radiates, and indeed upon which all our life depends, the most beautiful thing in beautiful Sewanee; and it was the unanimous opinion that the attempt had succeeded. It is due entirely to the devotion of our late chaplain, the Rev. Arthur R. Gray, that we are enabled to [illegible] our new chapel; and the work which he so ably began we are endeavoring to carry on. The two acres of ground surrounding All Saints' chapel have been literally recreated; and to-day the noble oaks amid the velvet lawns convey the impression of an English park. Within the chapel, too, much is changed. The great rood beam now divides the chancel from the nave: life-sized oil paintings, the work of Johannes A. Oertel, an old Sewanee man, depicting scenes from the Old and New Testament, adorn the walls; the eye is carried forward past the richly carved clergy and choir stalls to the massive oak altar, glowing with light and color, and surmounted by the cross of Christ.

We are optimistic about Sewanee, and we think justly so. Many misconceptions as to her purpose and ideal still exist, and hamper her progress. She is not a secular institution; as such she would have absolutely no reason for existence. She is here on this beautiful mountain top to give to the young men of the South a liberal education based upon loyalty to the historical religion of Jesus Christ. Her purpose is to train not only the intellect, but the entire spiritual nature. On the other hand, Sewanee is not an exaggerated theological seminary. It is in a real sense a University, one small department of which is a theological one, and the University does not exist for the sake of that department. Young men here are encouraged to enter the ministry only in the same sense in which they are encouraged to enter any other profession: namely, if it is seen that they have vocation. Once more, Sewanee does not represent simply one school of thought. It is a University, and its professorial chairs are absolutely free. It believes and acts upon the ancient motto, *"Magna est Veritas et Praevalebit."* Nor does it desire for an instant to have among its students only members of our Church. It welcomes here men of every Christian body, who are willing to profit by the standard of faith and living which it sets before them.

Surely this is an ideal which must commend itself to all who believe in religious education. We are still very poor, for the work of securing an endowment has only begun. Our weakest side is the social one. We are "far from the madding crowd" and the temptations and distractions of a great city, but that very fact necessitates closer social intercourse between the professors and students. And we have absolutely no common meeting place. Of all things that we need here, in my judgment, the most to be desired is a well-built, well-furnished and attractive University Club, where in the long winter evenings all can meet on common ground. Such a building would solve most of our moral problems. It could be erected for $15,000, and the income from another $15,000 would support it. Second in importance is the completion of our university gymnasium; and third, a permanent chaplain's house on the splendid piece of ground adjoining the chapel, where the social side of his duties among the undergraduates could be adequately carried out. The realization of any of these projects would mean much for this noble University of the Church.

NEW CHAPEL OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.

SUFFRAGAN BISHOP ELECTED IN CHICAGO.

[BY TELEGRAPH.]

CHICAGO has followed the example set by New York and Pennsylvania in choosing a Suffragan Bishop. The special convention for the purpose was held at the Cathedral on Tuesday of this week, with the result that the present Archdeacon, the Ven. Wm. E. Toll, was elected by the clergy on the first ballot and confirmed by the laity on their first ballot.

Bishop Anderson had especially urged a large attendance of the laity at the opening Eucharist, and the men responded loyally to his request. There was no sermon, and the only address from the Bishop was the canonical statement that the convention was called to consider, at his request, the election of a Suffragan Bishop.

It is some years since the clerical and lay members of Chicago's diocesan conventions began to use this convention Eucharist for purposes of worship, instead of for the further purpose of receiving. It is always a most solemn and stately service, and rarely has it been offered with deeper seriousness and devotion than on this unprecedented occasion.

There was a large convention and it got to business quickly after the service. The morning session had not been concluded when the clergy had cast their first and only ballot, on which 80 votes were cast, Archdeacon Toll receiving 53. There were seven votes for Dean Sumner, and scattering votes for the Rev. Messrs. Herman Page, D.D., George Craig Stewart, Charles H. Young, John Henry Hopkins, D.D., Peter C. Wolcott, D.D., John R. Harding, D.D., William O. Waters, D.D., Very Rev. Dean Du Moulin, D.D., and the Bishop of Eastern Oregon. Adjournment followed for luncheon, after which the laity, also casting only one ballot, concurred in the election. There were 48 votes cast, of which 28 were ayes and 20 nays. The election was then made unanimous. The salary was fixed at $3,600. The Bishop-elect accepted in a brief and earnest address, and the members of the convention proceeded to sign the testimonials. Some recalled that Bishop Anderson had also been elected on the first ballot, so that in this evidence of unanimity, Chicago is carrying out her own precedent.

The Bishop-elect, the Ven. William E. Toll, is among the best known of the Chicago clergy, having been connected with the diocese continuously since his ordination in 1871, except for two years, 1872-1874, when he was rector of St. James' Church, Cleveland. He was graduated at Nashotah in the class of 1871 with the degree of B.D., and was ordained in that year as deacon and in the year following as priest by the late Bishop Whitehouse. His diaconate was spent as assistant to the Rev. Dr. Locke at Grace Church, Chicago. Next followed the two years of his rectorship in Cleveland. After that, from 1874 until 1881, he was rector of St. Peter's Church, Sycamore, Ill.; from 1881 to 1907, rector of Christ Church, Waukegan, and from the latter date Archdeacon of the diocese.

THE DEAD SEA INCREASING IN SIZE.

CONTRARY to general belief, the Dead Sea, in Palestine, without question the strangest sheet of water on the face of the globe, is gradually increasing in size. On an exploration tour recently made over this historic inland sea, proof of the encroachment of the waters upon the land was seen at every hand. On the western, southern and eastern shores partially submerged forests of large trees were seen standing in the death-dealing waters. Maps of this region made two decades ago show a large island about half a mile from the shore near the northern extremity of the lake. This has now been totally submerged. The Dead Sea is some forty miles in length and ten miles wide at its greatest breadth, resembling an oval in design. Its surface is no less than thirteen hundred feet below that of the Mediterranean. Its waters are so salt and bitter that fish cannot live in them. Indeed, the density of the water is remarkable. It contains twenty-three per cent of solid matter and is, bulk for bulk, heavier than the human body, which makes it impossible to sink. The Dead Sea basin is very rich in minerals, containing salt, bitumen, sulphur, phosphates, copper, some fine marble, and probably oil and coal. The Turkish Government has sold the rights to exploit these minerals to a foreign syndicate, three hundred and fifty thousand dollars, it is said, having been paid for them.—*Technical World Magazine.*

GOD'S RIGHTEOUS DECISION.

IT IS A GREAT THING to know that God's Word has decided all points righteously. There is no iniquity about it. Let us hold this fast, however cross providences may run to our plans. A casual man may sometimes see the justice of God and even admire it, as the Lord applies the judgments of His Word to the cares of some of His contemporaries; but as soon as God directs the course of events towards him, he is quite blind. Not so with the righteous. Under the sorest trials, Aaron held his peace; Eli said, It is the Lord; Job said, Blessed be the name of the Lord.—*Selected.*

DE MORTUIS NIL NISI BONUM.

BY SIR OLIVER MARTEXT.

A VERY heathenist motto—I wonder why Christians adopt it. Perhaps a Chinaman could understand it, because he worships his ancestors, and you cannot speak ill of your tutelary divinities. But a Chinaman is logical. If an infant dies, his parents disown him on the ground that he is of no account, for he will have no descendants to worship him. But why should we not speak ill of the dead, if they had lived ill? No one wants to defend "Bloody Mary," probably because she was a poor benighted Catholic and actually was mad enough to wish to restore Church lands to the Church. When Popery went out of fashion, all her good deeds were promptly forgotten. To a mere hedge-priest that Spanish match seems to have had a lot to do with it, especially after the Invincible Armada. The fires of Smithfield were a tactical blunder, but Elizabeth lopped off ears, and Cromwell decimated the Irish at Drogheda. Why should I not speak ill of those acts? Ah, but!—*De mortuis nil nisi bonum.*

In my own parish the other day I was asked to preach a funeral sermon over a man who had never been inside the church, unless it were to a funeral. The friends were horrified when I asked them, did they expect me to use him as a horrible example of the danger of neglecting the worship of the Church. Yet I had heard them say much the same thing of him, behind his back, when he was alive. I forget now what I did preach about; probably on backbiting.

It is a poor way to make up to a man by saying nothing bad of him after he is dead, when you said nothing good of him when he was alive. Very few of us say what we think of a man to his face. There is the very blunt man who always does, but then that is because he never does think anything nice of anybody except himself. He thinks he is frank, but he only succeeds in being abominably rude, and mostly untruthful. It is the hardest thing in the world to tell the truth, not "the plain, unvarnished" variety, but the real truth, spoken in love. My servant came to me the other day for a recommendation. Now I had discharged her for pilfering and lying. If I told that, she would not get another situation. If I gave her none, her next employer will look askance at her. What was to be done? I told her father to give her a spanking, but he did not seem to appreciate the advice. I really believe he thinks that in some way I am to blame for the whole thing. Well, it was hard on him, but no one would tell him the truth before. The only commendation that I could have written would look very strange in print: "Matilda Jane Robinson, fifteen years of age, was in service with us for three months. She is very patient with children, obedient, careless in her execution of orders, careful to pick up unconsidered trifles, skillful at evasion, shrewd and stupid. She reads her Bible regularly, goes to Mass occasionally, and seems to have no religious emotions. I have much pleasure in commending her to any one interested in the study of dull children, and can promise that such an one will never with impunity have a dull moment watching her." Yet that is as near the truth about her as I can come. It is reported that Bismarck was once asked the secret of his extraordinary success as a diplomat. "I always tell the truth," he replied, "and no one believes me."

When we have learned to tell the truth about each other and about ourselves, we shall not need to tell lies about the dead. Then we shall abandon the heathenish motto with which I began, and so our text is marred.

A THANKSGIVING.

Dear Lord, as the evening of life draws nigh
A thanksgiving to Thee I sing,
Not only for beauty of clear, blue sky,
But for clouds overshadowing;
Not simply for flight when I soared on high,
But for downfall and bruisèd wing;
For vision that guided my wistful eyes,
And for mists that rose stealthily;
For the brooding stillness as daylight dies,
And for storms that raged mightily;
For rapture and agony, hopes and sighs,
For each bead of life's rosary;—
For life in its fullness vouchsafed to me,
Thanksgiving I offer, O Lord, to Thee.

HARRIET APPLETON SPRAGUE.

ANYBODY can do things with an "if"—the thing is to do them without.—*Patrick Flynn.*

MILWAUKEE DIOCESAN COUNCIL.

MONDAY and Tuesday of the present week were devoted in Milwaukee to the sessions of the diocesan council, which had been postponed from September in order that it might immediately precede the sessions of the Fifth Department Missionary Council, which were to open on Wednesday. Thus the opportunity was given for Churchmen of the diocese to remain in the city for both occasions, and at this writing it appears that a considerable number have availed themselves of it.

The council itself had a quiet session, and the interest was chiefly in the forthcoming events of the week. Bishop Webb's address showed material progress at many points within the diocese, and increased offerings both for general and for diocesan missions. The increase in the latter, however, had not been enough to pay for the expansion of work that was determined upon last year, and the diocesan missionary treasury showed a deficit of some $313. This is not discouraging, for there had been some expansion of the work during the year, though further expansion is urgently needed. Not many of the larger parishes had paid their full apportionment both for diocesan and for general missions, though there have probably been greater efforts to do so during the past year than ever before, especially in the field of general missions. It is more difficult to arouse interest over the humdrum, prosaic work in the diocesan field, which, however, is quite as important as any work that is under the direction of the general board. The Bishop also urged greater support of the aged and infirm clergy fund; commended the Commission on Faith and Order, while yet recognizing the embarrassment that would result if the conference should ultimately prove representative of "Pan-Protestantism" only; spoke of the various features of General Convention, and commended the movement to establish general arbitration treaties, though, he said, it might be necessary to modify those now pending in the senate to some extent.

An interesting report was presented by the Social Service Commission. Advanced ground has been taken in this diocese by bestowing upon the Social Service Commission authority to represent the moral sense of the diocese in a concrete way in connection with bills that may at any time be pending before the legislature, or that may be deemed desirable for presentation. During the sessions of that body, which lasted through the first six months of the year, the Social Service Commission used its best efforts to promote the passage of a bill providing for reporting of vital statistics concerning occupational diseases, which was enacted; a bill providing for medical inspection of school children, which was defeated by the efforts of Christian Scientists; a bill for placing further restrictions about child labor, which was enacted; a bill amending the law relating to the so-called white slave traffic, which was enacted, and for which in its final shape and in obtaining the favorable vote the commission was directly responsible; a bill to permit cities of the first class to build and maintain public comfort stations; and a bill relating to the hours of labor for women. Two measures pending before committees of the Common Council of Milwaukee were also endorsed. The commission, stating its desire always to work in harmony with other social movements in the state, asked for assistance in coöperation with the Big Brother and Big Sister movement, and especially asked for volunteers from any part of the diocese who would render assistance in finding suitable homes for delinquent children and for young women who have strayed from virtue and who desire to begin a new life. On the recommendation of the committee a canon was adopted whereby the commission becomes a permanent body, to be appointed annually by the Bishop and confirmed by the council. On its recommendation the formation of parochial committees for the same purpose was recommended.

Report on Social Service

One action reported by the Social Service Commission had reference to the subject treated in the editorial of this issue. A telegram of protest addressed to President Taft with reference to the refusal of the mails to the printed Report of the Chicago Vice Commission is printed in the center of this page. It was authorized at a meeting of the Social Service Commission on Friday evening of last week and was dispatched to the President at Sedalia, Mo., on the day following.

The following protest of the Milwaukee diocesan Social Service Commission has been telegraphed to the President:

PRESIDENT TAFT,
Sedalia, Mo:

Social Service Commission of the Diocese of Milwaukee, officially representing the moral sentiment of the Episcopal Church in half state of Wisconsin, respectfully protests against decision refusing use of mails to Chicago Vice Commission report, earnestly asks that it be reversed, and asks for dismissal of whomsoever made the decision on grounds of gross incompetence. Here, if anywhere, we ask that laws be interpreted by the rule of reason.

THE PRESIDENT'S REPLY.

"DEAR MR. MOREHOUSE:

"The President directs me to acknowledge receipt of your telegram of September 30, and to say that he will at once call the matter to the attention of the Postmaster General.

"Very sincerely yours,
"CHARLES D. HILLES."

A new canon, introducing the Australian ballot system into the elections of the council, was enacted, on the recommendation of a committee that had been appointed last year for the purpose of recommending methods for expediting such elections. Hereafter, instead of beginning the elections on the second day, which has often involved the completion of them in a late and sparsely attended session, the elections, by printed ballot, will begin immediately after the beginning of the first afternoon session.

Miscellaneous Business

There was considerable missionary enthusiasm displayed. The canons were so amended as to provide for separate missionary treasurers and for missionary committees, except in parishes in which missionary apportionments are incorporated in the budget and paid as a part of the parochial expense. The duplex envelope system was commended by resolution.

The Fond du Lac resolution relative to the title page of the Prayer Book was referred to a committee consisting of Frederic C. Morehouse, Rev. Messrs. Frederick Edwards, H. B. St. George, and W. F. Shero, Ph.D., and H. N. Laflin, to report next year.

Few changes were made by the elections. Mr. H. N. Laflin succeeded Mr. O. W. Greenslade on the Standing Committee. Trustees of Funds and Property chosen were the Rev. Arthur Piper, D.D., Messrs. A. H. Vogel and W. C. Middleton. Delegates to the Fifth Department Sunday School Convention are Rev. Messrs. Holmes Whitmore, Geo. F. Burroughs, Frederick Ingley, A. A. Ewing, and Dean Delany.

The Rev. Walter G. Blossom was appointed Archdeacon of Madison in succession to Archdeacon Willmann, resigned. The Rev. James Slidell was appointed Rural Dean of Milwaukee. These are appointments of the Bishop. The council nominated Mr. George E. Copeland as a trustee of Nashotah for three years; the nomination is to be ratified by the board of trustees.

THE WEEK'S PROGRAMME.

The sessions of the Fifth Department Missionary Council open on Wednesday. The programme is as follows:

WEDNESDAY.

7:30 A. M.—All Saints' Cathedral, Holy Communion.
9:30 A. M.—Morning Prayer.
10:00 A. M.—Business Session in Cathedral Guild Room (Bosworth Hall). Address of Welcome by the Bishop of Milwaukee, Minutes, Report of Department Secretary.
11:30 A. M.—Conference: "The Apportionment." The Bishop of Ohio.
1:00 P. M.—Luncheon.
2:30 P. M.—Business Session.
3:00 P. M.—Conference: "How to Organize a Parish for Efficient Missionary Support." W. R. Stirling.
7:00 P. M.—Church Club Dinner at Town Club, tendered to the Bishops and delegates. Toastmaster, Herbert N. Laflin, President. Speakers: Allen Albert, Columbus, Ohio; W. R. Stirling, Chicago; Prof. E. A. Ross, University of Wisconsin; The Bishop of Michigan.

THURSDAY.

7:30 A. M.—Corporate Communion.
9:00 A. M.—Morning Prayer.
9:30 A. M.—Business Session.
10:30 A. M.—Conference: "Training the Coming Generation for Missionary Work." Rev. Herman Page, Chicago.
11:30 A. M.—"The Purpose of the Department Secretaryship." Archdeacon Abbott, Cleveland.
1:00 P. M.—Luncheon.
2:30 P. M.—"Our Foreign Population." The Bishop of Quincy.
4:00 P. M.—"Missionary Methods in Rural Districts." The Bishop of Springfield.
8:00 P. M.—Missionary Mass Meeting, Pabst Theatre. "Why the Church Needs a World Field," Bishop Lloyd. "The Mission Instead of Missions," Bishop Weller. "The Progress of the Cross," Bishop Anderson.

FRIDAY.

9:00 A. M.—St. Paul's Church, Woman's Auxiliary. See programme in Department of Woman's Work, page 780.
11:00 A. M.—Primary Meeting of Fifth Department Sunday School Convention, Cathedral Guild Hall.

NEW CHURCH OPENED IN CHICAGO SUBURB

All Saints', Pullman, is Now in Use

VARIOUS ACTIVITIES OF THE CHURCH IN THE CITY AND DIOCESE

The Living Church News Bureau
Chicago, October 3, 1911

ON the Fifteenth Sunday after Trinity, the congregation of All Saints' Church, Pullman, were gladdened by the opening of their new church building, at Indiana avenue and 111th street. Bishop Anderson preached the sermon at the mid-day service, before a large congregation. The Holy Eucharist had been celebrated earlier, at 7:30 A. M., by the priest-in-charge, the Rev. George Forsey. This new building has been talked of and planned for during well-nigh thirty years past, and of late it has become a necessity owing to the growth of the mission. The church is well planned, with an open-truss, heavily timbered roof, covered on the inside with dressed pine stained a dark oak color. The interior walls are plastered in light grey tinting, the wainscoting being stained in light oak, and the seats finished in natural wood. The choir stalls are of dark oak, and will accommodate thirty choristers. The altar ornaments include the large Eucharistic lights, and two five-branch candlesticks, besides handsome brass vases. A beautiful painting of our Lord hangs over the altar, and on the south wall of the chancel are a tablet and vases, given by Professor and Mrs. Martin in memory of their sons, Robert and Harold. Parish rooms are fitted up with all the essentials, in the rear of the chancel, and are stained in light oak. The young men of the congregation have voted to take care of the grounds around the church, and will plant shrubs, flowers, and small trees, enclosing the whole lot with an iron fence. The older men are purchasing a piano for these guild rooms, and the whole mission is working with renewed energy, now that this great step of erecting a church building has at last been taken. There are about 125 communicants at Pullman, and the Rev. George Forsey is also in charge of St. Joseph's mission, West Pullman, with nearly 100 more communicants.

Organ for Englewood Church

St. Bartholomew's Church, Englewood, is making famous progress under the enthusiastic leadership of the Rev. Harold W. Schniewind. The latest improvement is the purchase of a large organ. The present organ is quite worn out, and the rector has found a rare bargain in the shape of a big, three-manual, $15,000 instrument which is for sale, and is in first-class condition. It can be bought and placed in St. Bartholomew's for between $3,000 and $4,000, and Mr. C. A. Seley, the senior warden of the parish, has closed the bargain. St. Bartholomew's has always had a numerous choir, and is one of the larger congregations of the diocese It will be a great addition to its equipment when this fine instrument is in place. There is now a little over $1,000 in the organ fund, and the balance is being raised by personal subscription.

Memorial to a S. S. Teacher

A touching memorial has just been added to the ornaments of St. John's Church, Irving Park (the Rev. Howard E. Ganster, rector). On the night of September 6th, Miss Anna Mingea, one of St. John's communicants, was the victim of a fatal accident while returning home from vespers at the church, and the Sunday school of the parish has given in her memory a beautiful brass processional cross. Miss Mingea was one of the teachers in St. John's Sunday school, and had been one of the pupils during her childhood.

New Edifice for Christ, Woodlawn

Christ Church rectory, Chicago, in Woodlawn, has been moved from its former position on the large lot belonging to the parish, and now stands on the north side of the lot, so as to make room for the erection of the new church on the corner of Woodlawn avenue and Sixty-fifth street. Bids for the new church were opened early in September, and work has begun. Much interest is being taken all through Chicago's Church circles, especially on the south side of the city, in this extensive building enterprise on the part of the Rev. C. H. Young and his large congregation. In the midst of all this parochial activity, missionary matters are not forgotten at Christ Church. The Men's Missionary committee, for instance, holds well attended meetings every Monday evening.

Junior Auxiliary Celebration

The diocesan branch of the Junior Auxiliary has adopted St. Michael and All Angels' Day for their annual corporate communion, and each branch in the diocese attended an early celebration in its own church, on that feast day this year. Special intercessions are offered for the work of the Junior Auxiliary during the fall and winter.

Work of the G. F. S.

The "Senior Members' Club" of the Girls' Friendly Society held a largely attended meeting in St. Simeon's parish house, Chicago, during September. This society has at present twenty-four active parish branches in the diocese, and two new branches have recently been established, namely, at Trinity, Aurora, and the Church of Our Saviour, Chicago. The season just closed at "Holiday House," at Glenn, Mich., on Lake Michigan, the summer home of the Chicago G. F. S., has been the most successful in its history. The number of guests exceeded that of any previous year, and the whole report of the season's experience is most encouraging. Two friends of the girls gave $500 apiece, not long since, towards an endowment fund, on the condition that the members of the society should raise another $500. This was readily done, and the fund now stands at $2,000, the interest of which will defray the deficit which, in spite of every economy, is likely to pile up at the close of the summer. Of this sum ($2,000) there is yet about $500 to be raised, that amount having been advanced by the directors, to secure an unusually good investment. The friends of "Holiday House" have added to the furnishings a large American flag and a number of other gifts. The Chicago G. F. S. now has over 700 members and associates, besides 150 probationers, and some 76 junior candidates, making a total of about 940 belonging to its various parish branches. Mrs. Robert B. Gregory is the diocesan president, and Miss Janet B. Irwin is the diocesan secretary. Mrs. Randolph Williams is the treasurer of "Holiday House."

Design Made for New Altar

A very beautiful design for the altar at St. Luke's Church, Evanston (the Rev. George Craig Stewart, rector), has been made, the cost of which will be about $6,000. The plan is to have this made a memorial to the late Rev. Dr. Smith, the first rector of St. Luke's, and to his wife. The altar will be of marble, and the reredos of stone. Offerings are now being received for this purpose. The altar will not be erected until the new church is completed.

Entertained at Farewell Luncheon

On Monday, September 25th, a number of the clergy of the diocese gave a luncheon to the Rev. Homer W. Starr, at the Grand Pacific hotel, on the eve of his departure for his new work at Chapel Hill, N. C. For four years the parish at Winnetka has prospered under his leadership, and the good wishes of many friends follow him to his new field of labor.

TERTIUS.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

IMMIGRATION IN THE SOUTH.

FROM the beginning of its work in 1908, the Southern Commercial Congress has constantly declared that the acres of the South had better remain empty than in any way lead to an increase of the racial problem. In the affirmations of the Congress, put forth in Atlanta, March, 1911, the following sentences appear:

"We invite to the task of the South's development all men of good intent, who, with perfect propriety, seek to better their lot in life by transforming the opportunities which nature sets before them. Through causes now historic, a racial struggle became fastened upon the South. While, therefore we are desirous of aid from strong men and true, in developing the South, we hereby declare ourselves unalterably opposed to the filling of the South by men who have no sense of the ideals toward which we are straining and whose standards of behavior might be expected to produce a further complication of our racial problem."

Unless one is familiar with the South, its civilization, and its prospects, G. Grosvenor Davies, the secretary, points out, this attitude may be difficult to understand. If, however, one knows the South, he will see the reasonableness of this attitude at once, in Mr. Davies' opinion. The South is demanding that the immigrants who come to the South shall be willing to measure up to three standards:

"1. That they shall sympathize with the governmental ideals of this country.

"2. That they shall come to America with the intention of making it a permanent home.

"3. That they shall regard the paramount claims of racial purity.

"If they fail in either of these tests, they are not wanted in the South. In taking such a position, the Southern states are seeking to maintain and perpetuate the spirit which has been characteristic of the American people since the task of subduing a continent was placed before it in the eighteenth century, when the colonies ceased to be such and became a nation. There is an ideal more important

to the Southern states than numerical expansion. It is the renationalization of the statesmanship that guided the country through the trials of its constitutional years. We look for this in order that Southern statesmanship may now be brought to bear with equal force on the problems of the country along lines of business endeavor and development. We are convinced that our civilization will be weakened by racial blend. We are convinced that it will be strengthened by a still more insistent demand for racial demarcation."

OLD AGE PENSIONS.

The minor achievements of the last Parliamentary session were so completely overshadowed by great political considerations that the passing of the Old Age Pensions Act was almost entirely overlooked. The chief purpose of the act is to remove disqualifications that had operated hardly on many old people. Some of the most important amendments are embodied in Section 3, the effect of which is to give a pension qualification to people hitherto disqualified by residence outside the United Kingdom who have resided in the United Kingdom for the past twelve years; to those who have resided in the Channel Islands or the Isle of Man; to the English widows of aliens, and to the English wives of aliens if they have been deserted for a period of two years or if their marriage has been dissolved or annulled. The rule of Poor Law which requires relief given to a wife or relative to be regarded as relief given to the person liable to maintain the wife or relative is henceforth to be disregarded for pension purposes. In other words, the pension authority is not to write a man down a pauper and debar him from his pension because his wife or child is in receipt of Poor Law relief. If he is otherwise qualified, he is to have his pension, even though his old wife may be in such circumstances as to need the guardians' assistance. "Surely," as the London *Municipal Journal* remarks, "not a very unreasonable concession." Under the Act of 1908, persons convicted and imprisoned without the option of a fine would not receive a pension till ten years had elopsed after their release from prison. Two years has now been substituted for ten in cases where the term of imprisonment does not exceed six weeks. It is to be hoped that Parliament will ultimately see its way to remove the disqualification of released prisoners altogether. It is not just that the state should further penalize a man who has already paid his penalty to the full.

JUVENILE EMPLOYMENT.

England is beginning to recognize, none too early, according to the London *Municipal Journal,* that unemployment, casual labor, improvidence, destitution, and other consequential evils frequently have their origin in boys not being given "a good start in life." Till recently the neglect to organize this business of "starting" boys has been palliated by vain repetition of dangerous maxims of the "self-help" order. It is assumed that there is an innate capacity in every boy to rise to the top if only he will conform to a certain standard of conduct, whereas experience offers no warrant at all for this assumption. The boys who rise superior to circumstances, and carve out their fortunes unaided, are brilliant exceptions, almost negligible in number, and to base our attitude towards the employment problem on these rare achievements is sheer folly. Nor is it to be assumed that the parents invariably have opportunities for placing their children satisfactorily, however wise they may be and whatever foresight they may exercise. The employment of children needs organizing, and that is what England has recognized in passing last year the Education (Choice of Employment) Act. This measure very properly entrusts the work to the education authorities, who have the children's welfare at heart and possess the means of systematizing the search for work, a work done in this country by voluntary organizations like the Vocational Education bureaus.

WHAT A POLICEMAN'S SON DID.

The Baldwin prize of $100 offered by the National Municipal League for the best essay on a subject in municipal government was won by the son of a Boston patrolman. The successful contestant was G. H. McCaffrey, Jr., a junior at Harvard University. All the contestants were asked to discuss "The Administration of Police in Some American City of Over Three Hundred Thousand Population." Young McCaffrey took the police force with which he was most familiar. But he went further than that. With comparative charts and diagrams he undertook to show that Boston's police system was superior in many respects to those of other cities. He evidently came very near succeeding in the attempt, for he was given the first prize.

All of which is a little thing, but one that pleases us a lot. The Chicago *Evening Post* says:

"For one thing, we like the notion of a policeman's son going to Harvard. It would pay the big cities handsomely to send all policemen's sons to college. The reaction would be excellent. We recall, as an instance in point, that when the Hon. Chris Mamer, west side boss, sends his daughter to the University of Chicago, she comes back and comes very near carrying her father's benighted precincts for Alderman Merriam. The policeman's fireside might be a new and effective school of civics if the boys all went to college.

"And then, too, it is rather interesting, just as a paradox, to have a policeman's son carry off the first Baldwin prize for an essay on good government. If it had been a minister's son, we would have turned languidly to some other item of the day's news. But this vicarious contribution of the Boston policeman is quite poetic, in the old Greek sense."

CANADIAN PRESBYTERIANS AND SOCIAL SERVICE.

The Presbyterian Church in Canada has issued in leaflet form an expression of its judgment on certain questions, this having been adopted unanimously by the General Assembly in Ottawa in June.

The keynote of the whole is found in one phrase, "The social principles of the Gospel."

It is therefore to be expected that "the obligations of wealth," "the more equitable distribution of wealth," "the abolition of poverty," "proper housing," and other similar ideals find their place in this declaration.

To some, "The social principles of the Gospel" may appear socialism; to many they may seem impossible; but to the thinking man or woman, they are the only means by which every citizen may have his full share of what life should give, a decent home, pure air and food, proper education, necessary relaxation—in short, his chance to develop into the measure of a full man, mentally, morally, and physically.

It is satisfactory to find this important and powerful branch of the Christian Church endorsing practical social services.

Robert A. Woods in a recent article calls attention to the fact that the settlement movement in this country signalizes this year its twenty-fifth birthday. In 1900, thirteen years after the first one was started in the United States, there were 103 settlements. Since 1900 the number has doubled every five years, so that there were 413 settlements in 1910. The movement developed in England as one of the results of a joint effort for improving social conditions made by men associated with the universities and the Church of England on the one hand, and workingmen prominent in the trade unions and cooperative societies on the other. Among the experiments which preceded the settlement were the Working Men's College, established in 1854; the systematic promotion of University Extension lectures by Cambridge in 1867; and the experience of Edward Denison, who lived in lodgings in East London in 1867 and worked under the Rev. John Richard Green. It was even proposed, at a meeting held in the home of John Ruskin, to gather a group of men to join Denison. Toynbee Hall, the first settlement, was opened in the East End of London on Christmas Eve, 1884. The Rev. Samuel A. Barnett, vicar of St. Jude's, was its head for twenty-five years. The settlement was named in memory of Arnold Toynbee, an Oxford tutor who had followed the example of Edward Denison.

Fremont Older, the militant editor of the San Francisco *Bulletin,* is working for the pardon of San Francisco's convicted boss, Abe Ruef. He states his position thus:

"If the graft fight in San Francisco served no other purpose, it proved of great educational value to the people in whose interest it was waged and to the men who led the movement. True, Abraham Ruef was the only man indicted who reached the penitentiary, but, speaking as one of the men prominent in bringing about the exposure, I do not regret that more were not placed in the stripes of infamy. I do not regret because I have ceased to believe that our economic difficulties are going to be solved by sending men to prison. The cure lies deeper. Men are too weak to withstand the temptations that lie in their way. So long as public necessities are controlled by private corporations there will be civic corruption."

This is all very true; but what the grafter fears more than all else is prison bars. One has only to note how vigorously he fights shy of them. Public obloquy does not bother him if he can only keep his ill gotten money and his liberty. Take these from him and you punish him in the severest way, and very likely teach him the error of his ways.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HOW TO REACH THE PEOPLE.

To the Editor of The Living Church:

I HAVE read the letters in regard to reaching the people with a great deal of interest, because it is a subject upon which I have thought a great deal, and I heartily agree with the letter of John W. Milbourne in your issue of September 23d. It seems to me that we are going about our work in the wrong way and the results are certainly not at all satisfying. In the first place, what good can be accomplished by having one service a month in a place where we only have a few people? Those outside the Church can gain no idea of the Church in that way, and the missionary has no opportunity to give any instruction, or to become acquainted with the people. Send two men into a town, and if we have no church building, let them hire a hall, preach every night for two or three weeks, visit every family in the town, get acquainted with the people, make friends of them, and carefully explain the Church to them. Then let them go out into the country a few miles, secure a schoolhouse, call on all the people in the school district, invite them to the service, and preach plain, simple sermons, answer all the questions that are asked, and so extend the knowledge of the Church to the farming communities. All the small towns and villages are being recruited from the farms and the average American farmer has never heard of the Church; at least that is the condition in southern Illinois, and I doubt not that similar conditions prevail in other states. That will cost money. But are we not sending money to evangelize the heathen in foreign countries? And there are practical heathen in our own land whom we are not even trying to reach.

There is a great deal more self sacrifice required of the domestic missionary than of the foreign. There is a certain glamor about the life of the foreign missionary which is wanting in that of the domestic. The foreign missionary has a vacation every seven years with a salary, while the domestic missionary is unable to take a vaction at all.

W. M. PURCE,
Archdeacon of Cairo.

McLeansboro, Ill., September 26.

SOCIALISM.

To the Editor of The Living Church:

WHEN Mr. Bell accuses me of not using the word "capital" in a technical sense, I plead guilty, for I had no intention of entering upon a scientific discussion, and do not think the question required scientific words of any sort. A former correspondent made a statement in everyday language which seemed to me so visionary and impracticable as to need explanation, especially as it involved a policy of great importance. What I asked was, how Socialism expected to discriminate against the capitalist and not against capital, and I am still waiting for the answer. If the Socialist party expects to win the approval of the people, it must cease to theorize and must offer a definite and feasible programme. Mr. Bell offered a concrete example of a town taking over a street-car plant and equipment, thus doing away with the capitalist. But we are not told *how* he is to be done away with. As far as I can see, the car line could be taken away from him in only one of two ways: first, by paying him the value of the plant; and second, by not paying him, which would be robbery. The second case needs no discussion here, for the matter of common honesty is not under consideration. But in the first case, the original owner would be merely transferring his capital from one investment to another, no matter what form the payment might take. True, the equipment would remain, but unless the town authorities were thoroughly competent, it would be but a few years before this equipment would be practically useless, and then it could be reasonably said that having done away with the capitalist, the car line had also been done away with. There are cases where a town or city is capable of running its own transportation lines successfully, but there is considerable difference of opinion whether that is true of the average town. Certainly, it is exceptional to find among the officials of a town, men conversant with such operations. And here is the point involved in my original description of capital as being power and influence in a greater measure than a material possession. No attempt was made to consider this as a text-book definition, but rather to give my conception of what capital is in its last analysis. For anyone conversant with modern industries knows that a certain amount of money will purchase any mill, mine, or railroad, but that the mere possession of any of these without the ability to operate them is valueless. Therefore the real capital invested in any of these industries is the experience of the owners in knowing how, why, and when, to operate; the power to obtain capable subordinates and workmen; and the tact to keep all parts working in harmony. And here I would again impress on Socialists the truth, however unwelcome it may be, that the men with these talents will always be capitalists, in effect, no matter what the form of government, and those without these talents will always work for those who have them. Those who have the ability, will always acquire that which is of value to others; and if this be not in the nature of profitable industries, it will be in the form of I. O. U.'s, meal tickets, or what not, so long as selfishness exists. If Socialism can put an end to selfishness, then by all means let us have Socialism. But as a matter of fact, present day Socialism seems to feed much on the spirit of envy, so no one should be blamed for not looking upon it with favor.

Very truly yours,
C. K. HITCHCOCK, JR.

Lake Mine, Mich., September 23.

To the Editor of The Living Church:

AS a last word, so far as I am concerned, in a controversy that might be endless and fruitless, I shall content myself with your permission, in reminding the Rev. Custis P. Jones that the three or four hour labor day for harder toil contemplated by Socialism is not based upon present conditions, which necessitate an average labor day of about nine hours for about 20,000,000 workers (of whom about 2,000,000, by the way, are children). It is based upon the *socially necessary* work required when the colossal *wastes* now multiplied under our competitive system have been eliminated. I must let Mr. Jones fight this matter out with such writers as Vail in his *Principles of Scientific Socialism* or Kelly in his *Twentieth Century Socialism.*

I shall say nothing more regarding the millions of demoralized shirkers on whose presence in the Socialist State Mr. Jones insists; nor of the normal predisposition of humanity toward good will now rendered so difficult, because my reverend brother has seen fit in his last letter to put these matters upon a basis of personal assertion. If the reader wishes to take Mr. Jones' personal assertion for fact, I would be the last to interfere.

EDWARD M. DUFF.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

EARLY AND EVENING EUCHARISTS.

[CONDENSED.]

To the Editor of The Living Church:

MAY I be permitted to remind the Bishop of Fond du Lac that his charge of partisanship against the beginners of these two practices falls to the ground, when one remembers who it really was, as historical facts, that began them?

The venerable Dr. Daniel Wilson, afterwards Bishop of Calcutta, it is well known, instituted the early service, when vicar of Islington (1824), before the Oxford Movement had been dreamed of, and I thought every one was aware that Dr. W. F. Hook, vicar of Leeds, who certainly was no Evangelical, began Evening Communions.

LAWRENCE B. THOMAS.

St. George's Rectory, Nevis, W. I., September 6, 1911.

A MISSIONARY DISTRICT FOR INDIANS.

To the Editor of The Living Church:

IT is proposed, at the special meeting of the House of Bishops, to erect "a Missionary District for Indians." I note the statement of the Presiding Bishop, that this is designed to be a missionary district with "metes and bounds like other missionary districts."

It seems proper, as you say, that the reasons for so doing should be presented frankly and be openly discussed. As a missionary with fifteen years' experience in Indian missions, I present some reasons favorable to such action.

First, I would note that our success in Indian missions has been chiefly where some Bishop has devoted himself very largely to the interests of the Indian work, and where in some measure a Bishop has become a specialist in such work. Such was Bishop Whipple, known as an "Apostle to Indians." Among the Sioux Indians, Bishop Hare was for ten years the special Bishop for Indians, in the District of Niobrara. He acquired a knowledge of Indian character, and of the needs and also the difficulties in the Indian work, which fitted him specially to be their Bishop during the whole of his episcopate. Success has been attained in these cases through the work of Bishops specially devoted to Indian work.

Secondly, I would note that we have had comparative failure in Indian missions, where the *first* and *chief* interest of a Bishop has been among white people, and only a secondary interest given to Indians. Indian Territory (now Oklahoma) has had three times as many Indians as South Dakota. We have to-day among Sioux Indians some four thousand communicants; in Oklahoma probably not one per cent of that number of Indian communicants. Yet some thirty years ago we had a missionary priest there (the Rev. J. B. Wicks) with two Indian deacons. Mission stations were founded

among Cheyennes and among Kiowas. Good beginnings were made, with fair prospects of success. But neither then nor at any time since did we have there a Bishop like Bishop Whipple, or Bishop Hare, who was specially the champion of Indians and Indian missions.

Success has been attained through men specially devoted to a given work. Failure, in many cases, has been the result of the opposite course.

The proposed missionary district will have metes and bounds. But, I would enquire, is it necessary that it should be of contiguous territory? It seems to me that many former Indian reservations, not now of contiguous territory, might be united in one such missionary district. A Bishop can travel almost anywhere by railroad now. It was far different when Bishop Hare was set apart for Indian work in 1873. Might not this proposed missionary district for Indians be made much larger than the former district of Niobrara, by including some of the former Indian reservations in other states? In many cases we have no work among white people in those localities. Take in Oklahoma the Cheyenne and Arapaho reservation, the Wichita reservation, and the Kiowa and Comanche reservation; we have at present no resident clergymen there, except our Indian deacon. There is a large Indian population. Why not unite a large number of such regions, and place them under a Bishop specially fitted and devoted to Indian work, and bring greater success? D. A. Sanford.

Big Springs, Texas, September 28, 1911.

Literary

ON MARRIAGE AND DIVORCE.

De Sponsalibus et Matrimonio Tractatus Canonicus et Theologicus Necnon Historicus Ac Juridico-Civilis. Auctore Aloysio De Smet, S.T.L., Eccl. Cath. Brug. Canonico Ad Honores, in Majori Seminario Brugensi Theologiae Professore. Editio altera, recognita et adaucta. Brugis: Car. Beyaert.

The Question of Divorce. By Charles Gore, D.D., Bishop of Birmingham. New York: Charles Scribner's Sons. Price, 50 cents net.

These volumes possess a very timely character, for they discuss a question never more "burning" than at present, and to which the American Church will soon be compelled to give an answer more explicit than she has yet ventured.

In Fr. De Smet's large treatise we have a complete and careful statement of the canonical, dogmatic, and moral teaching of the Roman Church regarding marriage. Practically no attempt is made to discuss anything further, to appeal to the teachings of the fathers, or to take into consideration the practice of the Eastern Churches. A brief discussion of St. Matthew 5: 32 and 19: 9 is found on pages 230 to 234, but this space is all that is given to the New Testament. On the other hand we have very careful statements and definitions regarding marriage, its nature, obligations, duties, impediments, etc., from the purely Latin standpoint, and all students who desire a clear and authoritative setting forth of the Roman Catholic position will find it here. The matter is brought strictly down to date by giving the full text of the decree *Ne Temere* and also cases which illustrate its application to "clandestine" marriages. We are indebted to Prof. De Smet for a work of profound learning which leaves no room for mistake or misunderstanding of Roman teaching, and which places at our disposal much which hitherto has not been easily accessible to the Anglican scholar.

Bishop Gore's little book is of a very different sort, being an enlargement of papers already printed in his diocesan magazine, treating of the subject from a practical point of view. The questions with which he deals are thus formulated: "What is the existing law of the Church of England as touching marriage and divorce? What ought it to be? That is to say, what is the intention or law of Christ for His Church, disclosed in the New Testament? What has been the mind of the Church in history on this subject? What, then, ought to be the action of the Church in England in the future on this matter towards its own members and the state?"

He has no difficulty in showing that the law of the Church of England is that marriage is indissoluble. The chapters which will invite most attention are the second and third, in which he examines the New Testament and the witness of the Church. Particularly valuable and none the less courageous is his dealing with the qualifying clauses in St. Matt. 5 and 19. We hope all Catholic Churchmen who are apt to fear the results of Biblical criticism, will read and weigh carefully the arguments of Chapter III. and the appended note. In the concluding chapter, which advises Englishmen to hold fast to the law of the English Church, Bishop Gore concedes—evidently with our American weakness in view—that a national Church may, if it sees fit, admit the doubtful conception of St. Matthew, and permit the re-marriage of "the innocent party." For himself, however, he has no doubt of the mind of Christ and the Church, and he would have his countrymen follow it. Would that we might plant ourselves firmly on this only consistent ground! C. C. E.

PHASE OF MODERN "LIBERALISM."

Present-Day Conservatism and Liberalism Within Biblical Lines. A Concise and Comprehensive Exhibit. By James Glentworth Butler, D.D. Boston: Sherman, French & Co., 1911. Pp. 122. Price, $1.00 net.

As announced in the author's Foreword, "the purpose of this book is to compare and contrast present-day Conservatism and Liberalism"—the former as positive, and founded on divinely revealed and verified facts; the latter as negative, destructive, and without objective basis. In the first chapter the need of agreement among all Christians upon the one "Biblical Creed," and the fact that Christian experience must be founded upon that creed rather than the reverse as Liberalism teaches, are insisted upon. In the second chapter, by far the best in the book, the distinction between desirable and undesirable "up-to-dateness" is well brought out, and the writer seems to hit the nail exactly on the head when he says: "We boldly affirm that inborn conceit underlies and is the generative force of" so-called liberalism—the "personal note" carried to an exaggerated and fanatical extreme, as he quotes later. Chapter III. is intended as the crucial one, but that it falls far short of fulfilling its promise must be admitted. The "New Conservatism" is distinguished from the old in its acceptance of "all conclusions that have borne the test of unbiased and thorough investigation in accordance with the laws of thought and the canons of just and sane reasoning, and . . . are sustained by adequate evidence," and from Liberalism in its insistence upon "every essential truth of the one almost universally accepted Biblical Creed." The underlying root of present-day Liberalism is asserted to be the Theory of Evolution, which the author does not understand, and so condemns without qualification: from this root are held to spring four other spiritual evils—denial of the supernatural, the theory of "autonomous mind" (the infallibility and constructive function of the reason), denial of Biblical inspiration, and the "New Theology." The author's condemnation of these evils is just, but his position is poorly defended. The three closing chapters contain Biblical arguments for the doctrines of the Trinity and the Deity of Christ, and a final warning against the perils of modern thought. It may be said in summary that just such a plan as that set forth by Dr. Butler is what the world of modern thought needs to see well carried out, but unfortunately we cannot recommend this well-meaning attempt to build upon such a plan. Jared S. Moore.

New Thought, Its Lights and Shadows: An Appreciation and a Criticism. By John Benjamin Anderson, Professor in Colgate University. Boston: Sherman, French & Co., 1911. Pp. 149. Price, $1.00 net.

We have here a thorough and well-constructed critique of the philosophy and practices of the so-called New Thought. It is written in a charming style, though yielding in many places to a temptation to flippancy and "smartness' which rather obscures the real issue, and make it questionable whether the portrait is always, as the author insists that it is, absolutely fair. In other words, the "Criticism" aspect of the book is more prominent than the "Appreciation" aspect; the "Shadows" far more in evidence than the "Lights."

The discussion follows successively the metaphysics, psychology, therapeutics, ethics, and religion of the New Thought, bringing out carefully and excellently the contradictory features of the system, and (what is far more important) the dangers of its ethical teaching—that evil is merely negative, partial, or actually non-existent; the denial of any external moral sanction, and the absence of any real internal moral dynamic. Its theroretical monism, furthermore, is shown to be absolutely contradictory to the very idea of religion—for religion involves communion between two parties, one human and the other divine, whereas the New Thought admits but one reality, and that identical with the "real self" of every man, so that all revelation is just self-revelation and all communion self-communion, etc. Finally, the attitude of the New Thought is shown to be antagonistic alike to existent Christianity, to the Church, to the Bible as an inspired book, and to the uniquely divine claims of the Lord Jesus Christ—on which grounds the condemnation of the ostensibly new pseudo-philosophy is complete.

Jared S. Moore.

The American Philosophy Pragmatism. Critically considered in relation to present-day theology. By A. V. C. P. Huizinga. Boston: Sherman, French & Co., 1911. Pp. 64. Price, 60 cents net.

A brief attack upon pragmatism, and commendable chiefly for its brevity. In common with Mr. Schinz, to whose *Anti-Pragmatism* he refers sympathetically several times, the author regards pragmatism as a typical American philosophy, and its defects as consequently typical American defects. Though the treatment lacks system, and the language and reasoning are by no means always clear, the opposition which certainly exists between religion and the pragmatic philosophy is on the whole well brought out. J. S. M.

The true use to be made of all the imperfections of which you are conscious is neither to justify nor to condemn them, but to present them before God, conforming your will to His, and remaining in peace; for peace is the divine order, in whatever state we may be.—*Fénelon.*

Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

NOW is the time when Auxiliary matters begin to receive due attention once more. The editorial remark of THE LIVING CHURCH, that "the Church barely marks time during the summer," applies in a way to the Auxiliary. While individual zeal may be undimmed, we all miss the inspiration of each other; we miss the conferences, the condensed thought and action of our fellow-workers.

Especially is the opening of the year's work a trying season for the weak auxiliaries, of which there are so many more than there are strong ones. The officers can scarcely depend upon a good meeting until the autumn is well begun. For this reason it is a good thing for every branch to have, early in its season, some meeting that may be made deeply interesting and to which all Churchwomen may be invited.

Many inquiries come to this department as to the proper time to hold certain meetings and the way to conduct such. Each branch must select its own time, but it is our observation that an important meeting should come early in the Auxiliary year.

For instance, a meeting in October might be one in which a Junior conference could be combined with a United Offering meeting. These two seem an admirable union, inasmuch as the Juniors could render such good assistance on the programme. In planning such a meeting, it might be an all-day affair, with a corporate Communion and short service in the morning, followed by lunch and an afternoon session, in which there might be a box-opening, a conference on Junior work—to which the Woman's Auxiliary, we hope, would respectfully listen—and the bits of United Offering information given by the Juniors themselves.

Great and valuable variety can be put into these meetings, if the officers are in real earnest and not perfunctory in their work.

All branches should consistently open their year with corporate Communion on some holy day. In the diocese of Indianapolis, St. Matthew's Day, September 21st, the anniversary of the consecration of the Bishop of the diocese, is the opening day of the auxiliary.

CARDS OF INVITATION after the style recommended in this department last spring, have been issued by the Auxiliary of St. Paul's Church, New Albany, Indiana, and the officers of the branch are making a vigorous house-to-house canvass. A ready response is reported thus far. We would suggest that in this canvass, or any similar, Auxilary leaflet Number 14 be distributed. It is called *Why Should I Be a Member of the W. A.?*" and is short and convincing. One of the papers on the programme of this New Albany branch which might well be studied by all, is "Our Eight Missionary Departments."

AS "ALL ROADS LEAD TO ROME," so it would seem that all feminine interests, varied however greatly, tend towards the United Offering. An officer of the Georgia Woman's Auxiliary writes:

"I am making a special effort to get families to take a mite box from the Missions House for the United Offering, with the request that they put one cent each Sunday in it, use the prayers, and read the *Spirit of Missions*. Our Archdeaconry officer wrote that she was much pleased with the applications for boxes coming in from our Archdeaconry, and she hoped great things from this plan. I have found the people I have spoken to earnest and responsive, and am clear in my mind that if the whole Church would enter upon this method of a small sum from each family, it would be easily collected and would procure a widespread interest in missions among the poor and the rising generation, as well as bring in an enormous sum of money."

In North Dakota the favorite plan is the Birthday box. This was adopted from Chicago and is in somewhat general use.

WHEN THIS ISSUE of THE LIVING CHURCH reaches its readers, a meeting of the Fifth Department will be in session in Milwaukee, Wis. Friday, October 6th, will be the Auxiliary day. There will be a celebration of the Holy Communion at 9 A. M., in St. Paul's church, with a meditation, "Prayer and Its Relation to Our Work," by Bishop Lloyd. The afternoon will be given to business, one of the chief features of which will be a conference on a resolution on Departmental Organization of the Woman's Auxiliary, offered at Cincinnati last October by the Milwaukee Branch of the Auxiliary. Bishop Webb will open the session at 10 o'clock, Mrs. Litchfield, the Milwaukee president, will give the opening address, there will be three-minute reports of the other diocesan presidents, and a general business session. Luncheon will be served at one, and in the afternoon will be discussed: "Some Methods of Awakening and Increasing Interest in Church Extension in Parish Societies," and "The Junior Auxiliary and its Babies' Branch." A social hour will follow.

SOME OTHER TIME we are going to amplify on the Auxiliary's name. At present we only say that had it been less long, the President of the New Jersey Branch would not have been obliged to defend it from the aspersion of being inconsiderate of poor and aged rectors.

There is probably not an Auxiliary woman in the whole wide world whose heart has not bled over the sad condition of our aged rectors. How willingly, yes how joyfully, would we make our United Offering again and again until a sufficient fund were gained for pensioning the clergy, but, as Mrs. Phelps has said, we are "*Auxiliary to the Board of Missions*," and as such are guided by its purpose and its needs. True, it may be argued, this provision for our loved clergy is a high form of mission, but it is an indirect form and not the province of the Board of Missions.

To the loyal Churchman the rector under whom she was confirmed, the Bishop who confirmed her, the priest who solemnized her marriage and baptized her children, occupies a shrine in her memory and affection forever. It is painful to realize that when their militant days are at an end, no sure provision awaits them. Womankind would gladly undertake this task of love and gratitude, but it would have to be under another organization than the Auxiliary, which exists only for Church extension.

Happily, the Church League of the Baptized is doing an excellent work toward raising money for clergy pensions.

IN TWENTY-FIVE YEARS the G. F. S. in America numbers forty thousand members. It has extended its gracious influence into sixty dioceses, averaging ten branches in each. Like many other societies, this one owes its parentage to England, where it has a membership of three hundred thousand. The G. F. S. may easily be named as the best general society of the Church for girls, as it has many lines of interest without making a great demand in any of them. The twenty-fifth annual meeting to be held in New York City, October 23-27, will be of unusual interest, as the G. F. S. of that city has been preparing a programme for several months.

WE ARE IN RECEIPT of a humorously-indignant letter from a clergyman's wife who thinks it is woman's work to defend the clergy from the lately-preferred charge of being idle in vacation. She narrates how the services of the Church were held indefatigably by two priests of her own family, through the hot summer, with a daily Eucharist and Sunday Evensong with sermon, this latter being held on the porch. "The last evening there were six black and six white worshippers. One old aunty said, 'Well, I certainly never seed no such meetin' as this befo' If I'd knowed what was goin' on I'd been here befo' this.' Finding she came from Paducah, Ky., I assured her that she could find a 'meetin' like this,' would she but search for it."

THE SECRET OF CONFIDENCE.

A LONG TRAIN, with its precious freight of human lives, was starting out from the station of a great city. Steadily and surely the engineer threaded his course amidst the maze of terminal tracks, out into the open country. He went on with confidence, because he knew that the track had been cleared before him. Time tables had been worked out with care and precision. The train dispatcher had so arranged that all other trains should be out of the way. The engineer had but to obey his orders, and he would reach his destination in safety.

With equal confidence we may go on in our path of duty. Difficulties and perplexities may surround us, but the God who has commanded us to advance has, we may be certain, cleared a track for us. Take the case of the brave and resourceful Gideon and his band of three hundred—every one of them a hero. Right across their path was that countless host of the Midianites. But Israel's divine Leader had made a way through. They had but to obey Him, and their foes were put to rout.

In every command of God there is wrapped up a pledge, in every precept a promise. Whatever He bids us do, He will enable us to accomplish. It matters not how powerful our foes, or how great the obstacles that confront us, once He gives us our battle to fight, our task to perform, we move forward with the confident step of the conqueror.—*East and West.*

IT HAS BEEN well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—*George MacDonald.*

Church Kalendar

Oct. 1—Sixteenth Sunday after Trinity.
" 8—Seventeenth Sunday after Trinity.
" 15—Eighteenth Sunday after Trinity.
" 18—Wednesday. St. Luke, Evangelist.
" 22—Nineteenth Sunday after Trinity.
" 28—Saturday. SS. Simon and Jude.
" 29—Twentieth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Oct. 18—Consecration Dr. Davies, Worcester, Mass.
" 18-23—B. S. A. International Convention, Buffalo.
" 24-26—Second Dept. Miss. Council, Newark, N. J.
" 25-29—Eighth Department Miss. Council, Sacramento, Cal.
" 26—House of Bishops, New York.
" 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
Nov. 8-9—Third Dept. Missionary Council, Baltimore.
" 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

The Rev. Ellis Bishop of Deerfoot, Mass., and family, sailed for Europe on October 3rd, to be gone for a year. Mr. Bishop's address will be: Care of Baring Bros., London, England.

The Rev. Charles H. Brown of the Church of the Redeemer, Bathgate, N. D., has become missionary at Wahpeton and the missions connected with this charge, in the same state.

The Rev. Guy P. Burleson, of Grand Forks, after seven years' labor in the mission field of North Dakota, has retired to take work in New York.

The Ven. Maurice J. Bywater, Archdeacon of the Yakima, in the district of Spokane, has accepted a call to become rector of St. John's Church, West Seattle, Wash., in the diocese of Olympia, and will enter on his new work this month.

The Rev. A. A. Cairns has resigned charge of the Church of the Epiphany, South Haven, Mich.

The Rev. Frank H. Church, for the past five and a half years vicar of the Chapel of the Messiah, New York City, has resigned, and returned to San Francisco October 1st to take up City Mission work. His address is 1215 Sacramento street.

The Rev. John J. Cowan, recently of Minot, N. D., and the Rev. C. B. Upson, will make their residence at Grand Forks, N. D. Under the direction of the Rev. John K. Burleson, they will serve the northeastern part of the district of North Dakota, comprising some thirty-three mission stations.

The Rev. Burton S. Easton has taken up his new duties as Professor of New Testament Exegesis in the Western Theological Seminary, Chicago, Ill., and should be addressed at No. 2733 Park avenue.

The Rev. John T. Foster has returned from his vacation in North Carolina, and should be addressed at the Annunciation Rectory, New Orleans, La.

The Rev. Henry Johnson, formerly of La Junta, Colo., is now in charge of the Church of the Epiphany, Denver, Colo.

The Rev. Edgar Jones, pastor of the Church of the Epiphany, Denver, Colo., has resigned, and will return to his old work in Nova Scotia.

The Rev. F. A. Joseph of White Falls, Tex., has been appointed to the charge of Christ Church, Sidney, Neb., and entered upon his duties October 1st.

The Rev. Harvey J. Kerstetter of Brooklyn, Mich., has accepted a call to St. Andrew's Church, Big Rapids, in the same state, and took charge of his new work on October 1st.

The Rev. Theodore Haydn has resigned the rectorship of Christ Church, Clayton, N. Y., and accepted the position of rector of St. Paul's Church, Oxford, N. Y.

The Rev. Gideon D. Pond has resigned the rectorship of St. Mark's Church, Bridgewater, Conn., and will remove shortly to No. 69 Crescent street, Winsted, Conn.

The Rev. Edwin B. Rice has been elected secretary and treasurer of the Clergymen's Mutual Insurance League in place of the Rev. Frank H. Church, who has removed to California. Address all communications to the Rev. Edwin B. Rice, 212 North Fulton avenue, Mount Vernon, N. Y.

Until further notice Journals and other communications for the Registrar of the Diocese of Central New York, the Rev. John A. Staunton, should be sent to Calvary Church Rectory, Utica, N. Y.

The Rev. D. F. Thompson, who has had charge of the church at Wahpeton, N. D., and some twelve missions in the southeastern part of the diocese of North Dakota, has resigned his work there, and accepted the rectorship of St. John's Church, Moorhead, Minn.

The Rev. Francis S. White, rector of Trinity Church, Atchison, Kans., has accepted a call to become Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., and will enter into residence the first of November.

ORDINATIONS.

Deacons.

Fond du Lac.—On St. Bartholomew's Day, at the Church of St. Edward the Martyr, New York City, N. Y., Harry Dutcher Viets was ordered deacon by Bishop Weller, with the consent of Bishop Greer. The candidate was presented by the Rev. P. E. Pyle.

North Dakota.—On Sunday, September 24th, in St. John's Church, Rolla, Mr. Wellington Salt was ordered deacon by Bishop Mann. The candidate was presented by the Rev. A. McG. Beede.

West Virginia.—On Sunday, September 24th, in St. Philip's Church, Charlestown, by the Bishop of the diocese, Mr. Simon Griffith. The sermon was preached by the Rev. John R. Logan, vicar of the Chapel of St. Simon the Cyrenian, Philadelphia.

Priests.

Kansas.—On St. Matthew's Day in St. Timothy's Church, Iola, the Rev. Carl William Nau, the Rev. Alexander Ernest Hawke, and the Rev. Warren Randolph Yeakel, were ordained to the priesthood by Bishop Millspaugh. The candidates were presented by the Rev. Frank W. Henry of Pittsburgh, and the sermon was preached by the Rev. J. D. Krum, D.D., of Ottawa. The Rev. A. F. Randall of Independence acted as master of ceremonies, and the Rev. William H. Haupt of Burlington was epistoler, and the Rev. Dr. Carr of Parsons acted as gospeller. Mr. Nau has been engaged in work during his diaconate at Iola, Mr. Hawke has had charge of Calvary Church, Yates Centre, and the Church of the Ascension, Neodesha, and Mr. Yeakel has been in charge of St. Mary's Church, Galena. All will remain in their present fields of labor.

DIED.

Arthur.—At St. Stephen's Rectory, Grand Island, Neb., on Monday, September 25, 1911, Eunice Tripler, beloved wife of the Rev. Louis A. Arthur, and daughter of Dr. Charles Stuart Tripler, U. S. Army, and Eunice Hunt Tripler, formerly of Detroit, Mich.

"In the communion of the Catholic Church and in the confidence of a certain faith."

Marshall.—Entered into rest, at sunset, Friday, September 8, 1911, at "Allendale," the home of his brother, John Julian Marshall, in De Soto Parish, La., James Gregg Marshall, fourth son of the late Col. John James Marshall and Maria Cogdell Hawes, both of Darlington District, South Carolina, aged 71 years, 4 months.

RETREATS.

A three days' Retreat for ladies will be given at St. John Baptist House, beginning Thursday evening, November 9th, and ending Monday morning, November 13th. Conductor, the Rev. W. A. McClenthen. Apply to the Assistant Superior, 233 East Seventeenth Street, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

WANTED.

Positions Offered—Miscellaneous.

A CATHOLIC CHURCHWOMAN, with practical knowledge of housework, as assistant matron and supervising house keeper in a maternity-rescue home in the suburbs of Boston: one experienced in institutional work preferred. A beautiful home. Number of girls limited. Address, giving age, experience, and references, Deaconess-in-Charge.

ORGANIST for church in Garden of Canada. Choral Celebrations. Churchman. Good player. Knowledge of boys. Stipend three hundred from church, other paid employment. Opportunity for enthusiastic young man. Address: Organist, care Living Church, Milwaukee, Wis.

YOUNG MAN Wanted to work among boys and men in Church Settlement among cotton mill operatives. Club, athletic, and Sunday School work. Time for study. References asked. Particulars furnished upon request. The Rev. Henry D. Phillips, La Grange, Ga.

RETIRED PRIEST will welcome, as guest and companion for the winter, a brother clergyman who will give some time daily to reading aloud. Address, the Rev. H. T. Gregory, Southern Pines, N. C.

Positions Wanted—Clerical.

A CITY CLERGYMAN, Canadian college graduate, age 45, married, no family, extemporaneous preacher, good reader, musical, earnest worker, desires a country parish or might make an exchange. Address: "X. Y. Z.," care of Living Church, Milwaukee, Wis.

Positions Wanted—Miscellaneous.

ORGANIST CHOIRMASTER wishes change. Expert voice trainer. Highly recommended. Address: "C," care Living Church, Milwaukee, Wis.

AN EXPERIENCED PARISH VISITOR desires parish work, or management of institution. Address: Miss G., care of Living Church, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address Sister in Charge Altar Bread.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. The Sisters of St. Mary, St. Mary's Convent, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). St. Edmund's Guild, 883 Booth Street, Milwaukee.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. Bloomer, Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. Hinsdale, 309 Farwell avenue, Milwaukee, Wis.

POST CARDS: I have over eight hundred of them, showing churches of all denominations, and from all parts of the country. They are 5 cents each, or 50 cents per dozen postpaid. Catalogue "A" sent free on application. Address, A. Moore, 588 Throop avenue, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

HAND-MADE LINEN LAWN SURPLICES from $8.00 up. Plain silk Eucharistic vestments, $20.00 a set. Correspondence invited. Miss Cummins, 413 Clinton Street, Brooklyn, N. Y.

CLERICAL REGISTRY, NEW YORK.

PARISHES SECURED FOR RECTORS and Assistants. Vacancies always. Write for circulars. 136 Fifth Avenue, New York.

ORGANISTS FOR CHURCHES.

EMINENT CATHEDRAL EXPERIENCED ORganists are due to arrive from England this month and following months. Churches wanting superior musicians for September or later write THE INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. No supply charges.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

CONSUMPTIVES or other sick persons, who may contemplate going to New Mexico to spend the coming winter, may get reliable, first-hand information of sanitoriums and resorts in New Mexico, by writing the Ven. W. E. WARREN, Albuquerque, N. M.

THANKSGIVING OR HARVEST HOME.

We make a Special Service Leaflet for the above named festivals, with prayers, anthem, Sixteenth Selection of Psalms, the Lessons, and Hymns 472, 470, 200, 192. Price, at the rate of 50 cents per hundred postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
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LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and nine-tenths per cent. of the amount of money passing through its treasury.

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THE SECRETARY,
281 Fourth Ave., New York.
THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES.

THE PENSION AND RELIEF OF THE CLERGY, WIDOWS, AND ORPHANS.

During the past year, the Trustees, under the insistent pressure and appeal of numerous Bishops, Clergy, Widows, and Orphans and beneficiaries needing more help because of the increased cost of living, have largely increased the list of pensioners and the amount of pension.

By reason of the diversion of offerings to other lines of clergy relief, not so immediately pressing and the falling off of legacies, etc., the receipts of the General Clergy Relief Fund have not increased as they should and as the Trustees had a right to expect, and unless a goodly amount is received during this summer season the Trustees will approach the quarterly payment to beneficiaries October 1st, with a deficit. It will be necessary to reduce payments, refuse grants, and cut some off entirely. This will be nothing short of a calamity to between five and six hundred worthy people.

Our July quarterly payment to beneficiaries amounted to nearly $27,000. The October payment will be about the same. We therefore appeal with great earnestness for an offering from you and as large as you can make it.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer.*
The Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHINS' HYMNAL.

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7 x 4¾ inches. List price, 1.00. Net price, .80; by mail .93.

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Edition A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. $25.00 per hundred copies. Words only, $10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to their voices."—*Church Helper.*

THE YOUNG CHURCHMAN CO.,
484 MILWAUKEE STREET, MILWAUKEE, WIS.

BOOKS RECEIVED.

[*All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.*]

BOARD OF PUBLICATION. Philadelphia, Pa.

The Book of Concord; or, *The Symbolical Books of the Evangelical Lutheran Church.* Translated from the Original Languages with Analyses and an Exhaustive Index. Edited by Henry Eyster Jacobs, D.D., LL.D., S.T.D., Norton Professor of Systematic Theology in the Lutheran Theological Seminary at Philadelphia. People's Edition, by Authority of the General Council of the Evangelical Lutheran Church in North America.

COLUMBIA UNIVERSITY PRESS.

World Organization. By Hill.

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Social Customs. By Florence Howe Hall, author of "The Correct Thing," "Handbook of Hospitality," etc. Price, $1.50 net.

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The Holy Eucharist. A Series of Lectures Delivered to the Members of the St. Paul's Lecture Society. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral, etc.

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Human Confessions. By Frank Crane. Price, $1.00.

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Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D., Professor of Homiletics and Sociology in the Auburn Theological Seminary, Author of "The Work of Preaching," and "The Preacher." Price, 75 cents net.

Studies in the Highest Thought. By A. T. Schofield, M.D., author of "The Unconscious Mind," "The Knowledge of God," "Christian Sanity," "The Fourth Dimension," etc. Price, $1.00 net.

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EDWIN S. GORHAM. New York.

American Church Law. A Guide and Manual for Rectors, Wardens, and Vestrymen of the Protestant Episcopal Church in the United States of America. New Edition, thoroughly Revised and brought in harmony with the Constitution and Canons of 1910 and the Statute Laws and Canons of the Several States and Dioceses. By the Rev. Edwin Augustine White, D.C.L., Presbyter of the Diocese of Newark, Sometime Attorney and Counsellor-at-Law. Price, $2.50 net.

LITTLE, BROWN & CO. Boston.

Great Bear Island. A Boy's Story of Adventure and Discovery. By Arthur E. McFarlane. Illustrated by Thomas Fogarty. Price, $1.50.

What Katy Did. By Susan Coolidge, author of "What Katy Did Next," "Mischief's Thanksgiving," "Clover," etc. With illustrations by William A. McCullough. Price, $1.00.

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What Katy Did at School. By Susan Coolidge, author of "The New Year's Bargain," "What Katy Did," "Mischief's Thanksgiving," etc. Price, $1.00.

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The Oak Street Boys' Club. By Warren L. Eldred. Illustrated by Arthur O. Scott. Price, $1.50.

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Handicraft for Handy Boys. Practical Plans for Work and Play With Many Ideas for Earning Money. By A. Neely Hall. Price, $2.00 net.

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The Religion of Joy. God-consciousness, or the Religion of Joy with God. By Ethel Blackwell Robinson, S.B., M.D. Price, $1.00 net.

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Does Prayer Avail? By William W. Kinsley, author of "Man's To-morrow," "Views on Vexed Questions," "Old Faiths and New Facts," etc. Price, $1.00 net.

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Rules for Right Living and Right Conduct. From the Teachings of Jesus the Christ. Price, 50 cents net.

The Red Swan's Neck. A Tale of the North Carolina Mountains. By David Reed Miller. Price, $1.35 net.

PAPER COVERED BOOKS.

THE CHURCH NEWS. Wheeling, W. Va.

A Handbook for the Use of the Members and Friends of the Protestant Episcopal Church. By Bishop Peterkin. Price, 10 cents each.

The Church at Work

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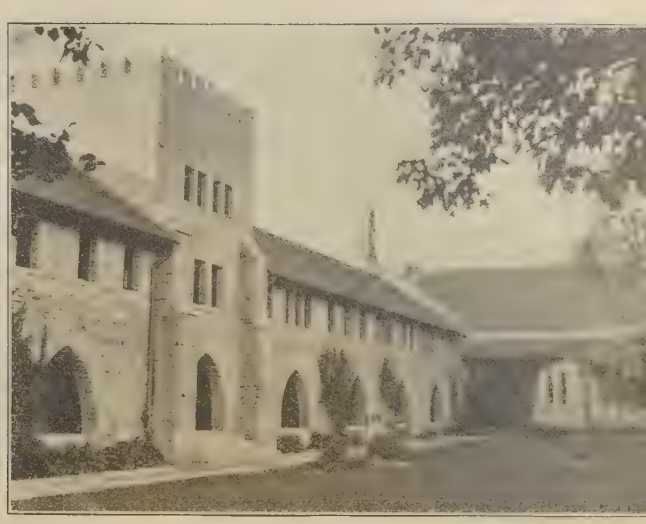

SABINE HALL (REBUILT) AND CHAPEL
Nashotah Theological Seminary.

OPENING OF NASHOTAH HOUSE.

Nashotah House began a new scholastic year on the Feast of St. Michael and All Angels, with twenty-three new students, making the present number in the House 57, of whom 36 are in the Seminary proper, a larger number for the Theological Department than last year. Dean Larabee was the celebrant at the 7 o'clock Eucharist when the students in a body received the Holy Communion. A choral celebration followed at 10, at which the Bishop Coadjutor of Fond du Lac was the celebrant. Cruikshank's Mass was well sung by the large choir of students. The sermon was preached by the Dean, from the 70th verse of the 78th Psalm, and set forth the importance of a strong manhood as the necessary foundation for the priestly character. The cardinal virtues of justice, prudence, temperance, and fortitude were illustrated in their bearing upon student life, especially as applied to the ideals for which the seminary stands. At the meeting of the trustees in the afternoon there were present the Bishop of Milwaukee, the Bishop Coadjutor of Fond du Lac, the Bishop of Western Michigan, Archdeacons Toll and Mallory, the Rev. Dr. B. Talbot Rogers, the Rev. C. W. Douglas, the Rev. W. O. Waters, Mr. C. F. Hibbard, and Mr. B. G. Edgerton. The Rev. Irving Spencer and Mr. Frederic C. Morehouse were elected as additional trustees.

The year opens under very hopeful auspices with the Rev. C. H. Ackerman, recently a fellow of the General Theological Seminary, as instructor in Hebrew and O Testament; the Rev. Charles W. Coit as Instructor in New Testament; and the Rev. W. E. Spencer as additional instructor in the Preparatory School. The Rev. J. B. Haslam has been appointed head of the Preparatory Department. The teaching staff is thus complete, and there is every promise for a most satisfactory year.

MISSIONARY COUNCILS.

The Missionary Council of the Department of New England will be held at Portland, Maine, on October 24th and 25th. On the afternoon of the first day the subject will be, "What the Department of New England Has Done for General Missions Since the Last Council," and the speaker will be the Rev. T. F. Davies, Jr., of Worcester, Mass., Bishop-elect of Western Massachusetts. In the evening there will be missionary mass meeting, at which the speakers will be Mr. C. H. Tibbetts, Wallingford, Conn.; Dean Hodges, and Bishop Francis or Bishop Weller. The subject on the following morning will be, "The Forward Movement and Methods of Stimulating Interest and Increased Offerings in the First Department," and the speakers announced are the Hon. F. H. Dallinger, Boston; the Rev. C. M. Addison, Stamford, Conn., and the Rev. E. J. Dennen, Lynn, Mass. In the afternoon the subject will be.

SECTIONAL VIEWS OF THE NEW LIBRARY BUILDING, NASHOTAH THEOLOGICAL SEMINARY.

"Conditions Peculiar to New England," with the following speakers: "Rural Missionary Work," the Rev. C. J. Sniffen, diocesan missionary of Western Massachusetts, and the Rev. Philip Schuyler, Bennington, Vt.; "Colleges and Schools," the Rev. Lyman P. Powell, Northampton, Mass., and Mr. C. P. Franchot, Cambridge, Mass.; "Missionary Vision for the Department of New England," the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island. At 5 P. M. there will be a conference of the clergy and laity of the diocese, and in the evening a dinner, at which the speakers will be Messrs. James Pierce, Providence, R. I.; Burton Mansfield, New Haven, Conn., and Stephen Baker, New York City. An earnest effort is being made to secure the attendance of all the clergy of the diocese and of a goodly number of the laity.

THE BISHOP OF CALIFORNIA, as president of the Eighth Missionary Department, has issued a summons to the delegates to the Sunday school convention of the Department, to meet at Sacramento, Cal., on Friday morning, October 27th, for the purposes of organization. The morning of the session will be taken up with organization and other matters of business, and in the afternoon a series of conferences on "Certain Agencies of Christian Education" will be held, at which the Rev. E. L. Howe of Los Angeles will speak on "The Home"; the Rev. P. S. Smithe will lead a conference on "The Sunday School"; and, it is expected, Professor E. J. Berringer, of the Sacramento high school, will speak on "The Day School." In the evening there will be two addresses on some topic of Christian education. Dean Colladay of Salt Lake will be one of these speakers, and, it is hoped, the other will be Dr. A. A. Butler. In all the conferences, the plan is to have the addresses short, and then the matters will be thrown open for a general discussion.

ANOTHER DOWN-TOWN CHURCH WILL MOVE.

AT A RECENT MEETING of the vestry of St. Paul's Church, St. Paul, Minn., it was practically decided to accept the offer of a large commercial company and dispose of the present church holdings for $60,000. If the plan is carried through, on the disposal of the present property, plans will be made at once for the erection of a new edifice on the corner of Saratoga Street and Summit Avenue, in what is known as the "Hill" district. At present there is no Episcopal church in that neighborhood, and there are in the vicinity a very large number of the former worshippers of St. Paul's, who on account of the encroachment of the down-town district long ago removed from homes adjacent to the present edifice. The problem of keeping the congregation together at the present location was so great that it has been often debated as to whether the church should be closed or used as a mission. The new plan will not only save the identity of the parish, but will be very acceptable to all the communicants of St. Paul's. The present edifice is the second oldest church building in the city, and was incorporated in 1857. During its long life it has had but three rectors, the Rev. Dr. Patterson, who died after nineteen years of service; the Rev. E. S. Thomas, who in the tenth year of his rectorship was made Bishop of Kansas; and the Rev. Dr. Wright, who was called from Boston in 1887, and has served twenty-four years as rector.

DEAN SUMNER CALLED TO ALBANY.

DEAN SUMNER, of the Chicago Cathedral, has informally been invited to become rector of St. Peter's Church, Albany, in succession to the Rev. Dr. Battershall, who has been rector since 1874 and who has now become *rector emeritus*. Dr. Battershall is not only one of the seniors of the Albany clergy, but also one of the senior members of General Convention, having been deputy since 1875.

Dean Sumner is one of the best known of the clergy of the Middle West, not only for his directly ecclesiastical work, but also for his work as president of the "Vice Commission" in Chicago, a member of the Board of Education, and one of the most active citizens in everything pertaining to social welfare. He was born in Manchester, N. H., December 5, 1874, was graduated at Dartmouth in 1898

THE VERY REV. W. T. SUMNER.

and the Western Theological Seminary in 1904, and after two years in charge of St. George's Church, Chicago, was appointed Dean of the Cathedral and superintendent of City Missions. He is also at the present time chairman of the General Advisory Committee of the United Charities; first vice-president of the Juvenile Protective League, director and treasurer of the Charles Sumner Social Settlement, a trustee of the Home for Aged Persons, chairman of the Tribune Lodging House Committee, member of the Committee on Unemployed, and vice-president of the Juvenile Court committee. He was a deputy to the last General Convention.

MEMORIALS AND OTHER GIFTS.

A BEAUTIFUL sterling silver Communion service has been presented to the Onondaga Indian mission, near Syracuse, N. Y., by the Central New York branch of the Woman's Auxiliary, in "loving memory" of the late Rt. Rev. Frederick Dan Huntington, D.D. The service was designed by the Rev. Charles Babcock of Cornell University, and executed by the Gorham Mfg. Co. of New York. The service was blessed, and used for the first time by the Indian congregation, on the Fourteenth Sunday after Trinity, the present missionary, the Rev. Wm. D. Manross, celebrating. This mission was one of the first that took up the late Bishop Huntington's attention after his consecration in 1869, and one for which he made many sacrifices throughout his life. Aside from this, the presenting of this memorial has a historical significance of considerable moment. It is given to replace a communion service that was given to the Onondaga Indians by Queen Anne about the year 1712, but which never reached them. Three such services were given by the good Queen Anne to the New York State Indians. The Mohawks and the Oneidas each received theirs, but at the time the one for the Onondagas arrived, their missionary, the Rev. William Andrews, had left the field, and the service was held in trust for them by St. Peter's Church, Albany. It has been in constant use in that parish to this day and is enshrined in their sacred memories and history. Our missionary work was resumed among the Onondaga Indians in 1803, but as there was no permanent mission at the time, the custodians of the service did not feel justified in turning it over to the missionaries here. St. Peter's Church took up a special offering for the new Communion service on the First Sunday after Trinity and made a generous contribution towards the Memorial. The original service, presented by Queen Anne, is inscribed, "The Gift of her Majesty Ann, By the Grace of God, of Great Britain, France, Ireland, and of her Plantations in North America, Queen, to her Indian Chapel of the Onondagas."

IN THE OTEY MEMORIAL CHURCH at Sewanee, Tenn., on Sunday, September 24th, the Bishop of the diocese blessed the new rood screen given by the Marlowe family in memory of their father and mother. The screen not only adds very much to the interior of the church, but also gives a tone of holiness to the sanctuary. The figures on the rood are three feet in height, and were carved in Austria in the natural wood. The screen itself is made of a very handsome oak. The inscription on the rood screen is: "To the Glory of God and in loving Memory of Tuisco and Violetta Claggett Marlowe. The Path of the Just is as the Shining Light that shineth more and more unto the Perfect Day."

ON SUNDAY, September 24th, the day following the 85th anniversary of the birth of the late Bishop Paret, three beautiful Gothic shaped windows, in the west end of St. James' Church, Baltimore, were unveiled and dedicated by the rector, the Rev. George F. Bragg, Jr., D.D., in loving memory of the sixth Bishop of Maryland. The preacher at this service was former Archdeacon Bennett of Florida, who was a member of the last class confirmed in "the old church" by Bishop Paret, and who later was admitted both deacon and priest by the late Bishop Nicholson of Milwaukee, who himself began his active ministry as pastor in the old church of St. James.

JAMES HERMAN ALDRICH, of Manhattan, L. I., is to be the donor of a parish hall for Christ Church, Sag Harbor, Long Island. The new building will cost about $10,000. For some time the people have been raising money for the new lot south of the parish

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hall. At a meeting of the vestry on September 28th, Mr. Aldrich, the senior warden, tendered the gift of the parish house, and suggested that the funds now in hand be held as the nucleus for an endowment.

The generosity of Mrs. Mary E. Wells of Burlington, Vt., has had the added grace of musical intelligence, for she has given to St. Paul's Church in that city, one of the largest three-manual organs in the country, if not the largest. Mrs. Wells, it is stated, will also provide a permanent fund to take care of the insurance and maintenance of the organ. The instrument will be built by the Austin Company of Hartford, Conn.

The Church of St. Alban, Metropolis, Ill., has been recently enriched by the following beautiful gifts; a credence table, and an alms dish, in memory of the late Mr. Willis; two altar vases and a brass altar desk in memory of the late Mrs. Roberts; and two candlesticks and a brass cross in memory of the late Rev. F. P. Davenport, D.D.

The stone tower of St. Thomas' Church, Glassboro, New Jersey, is being completed and prepared for a Westminster peal of bells, soon to be put in place as a memorial to Woodward Warrick, for over fifty years senior warden of the parish, a prominent citizen of Glassboro, and a faithful and devoted Churchman.

The Church of the Ascension, Baltimore, Md., has recently been enriched by a beautiful window, representing the "Annunciation," presented by Mr. John Black and his sister, Miss Hattie Black, "To the glory of God and in loving memory of our mother, Eleanor Black."

NATIONAL CONVENTION OF B. S. A.

The National Convention for the United States and Canada of the Brotherhood of St. Andrew meets in Buffalo, N. Y., on October 18th to 22nd. It will be the bringing together of a thousand and more of the Brotherhood men and boys from all over the continent.

An idea of the programme can be gained from the fact that among the speakers will be Bishop Tuttle of Missouri, the Presiding Bishop of the Church; Bishop Anderson of Chicago; Bishop Richardson of Fredericton, N. B., a noted speaker, and the youngest Bishop in attendance at the great Lambeth Conference of a year ago; the Rev. Wilson R. Stearly of Philadelphia, the Rev. Dr. John Henry Hopkins of Chicago; and Mr. Clayton S. Cooper, Bible Study Secretary of the International Committee of the Y. M. C. A.

The feature of the programme will be a series of three addresses on "The Bible," by the Rev. Dr. Hopkins. The first will be given at 10:30 A. M. on Thursday; the second at 9:30 A. M. on Friday, and the third and concluding address Saturday morning beginning at 9:30 o'clock.

The local committee of Buffalo, with George T. Ballachey, chairman; Charles J. Hutchinson, secretary; and John K. Walker as treasurer, has been hard at work for many months in preparing a campaign for making the Convention a signal success. Letters have been sent to all Bishops, assembly officers, and chapter secretaries. In fact, every individual member of the Order has been written to. The interest has been contagious. Here and there the different localities of themselves have organized to make the Convention a record breaker. In many cities, like Pittsburgh, Boston, Chicago, and New York, Convention Clubs have been formed, the memberships of which are made up of men who hope to get to the Buffalo Convention.

It is all with the idea of making the gathering the greatest in the twenty-seven years of the Brotherhood's existence. The first International Convention, held in Buffalo fourteen years ago, was regarded as a great impetus to the Brotherhood's Rules of Prayer and Service. Great throngs of people attended the sessions. Both on account of the numbers that Buffalo's central location will bring to the coming Convention and because the people of Buffalo themselves have an unusual interest in the work, particularly those of the Anglican Church, which is strong in the Queen City, it is hoped to make the event memorable.

Besides the distinguished clergy of the Church who will attend the Convention there will be delegates and members of the Brotherhood from all parts of the United States and Canada. Reduced rates have been secured on many of the railroads and negotiations are pending with others. Railroads in the trunk line association, embracing the territory east of and including Buffalo, Niagara Falls, Suspension Bridge, Dunkirk, and Salamanca, Erie and Pittsburgh, and West Virginia points, have granted a rate of a fare and three-fifths on the certificate plan.

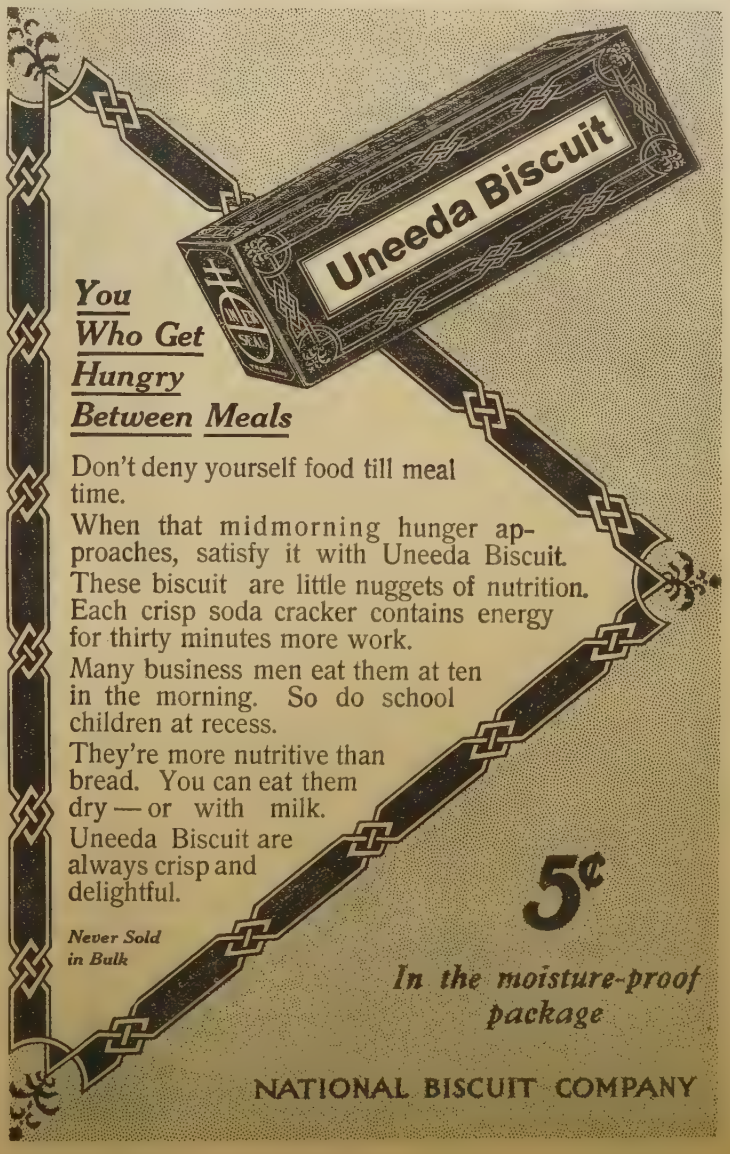
The Junior Hotel Headquarters will be at the Men's Hotel, adjoining the Central Y. M. C. A. The rates here are from 35 to 75 cents a night. At a restaurant in connection with the hotel a meal can be secured for almost any price.

BERKELEY DIVINITY SCHOOL OPENS.

Berkeley Divinity School, Middletown, Conn., opened for the fall term, September 19th, eight new students entering on their preparation for the priesthood. The lecture room work began on Thursday. Plans have been made for lectures to be given before the student body, and the speakers in the near future will include John W. Wood, secretary of the Board of Missions; the Rev. Edward Pearson Newton, of the class of 1886, who has spent the past five years in Alaska; Bishop Brewster, president of the school, who will hold matriculation and preach on Thursday, November 2nd; and Professor Urban of Trinity College, who will give a course of lectures on "The Approach to Religion." Much work has been done on the ground and buildings during the summer, and the chapel has been enriched by several memorials and furnishings.

CAMBRIDGE OPENS.

The Episcopal Theological School at Cambridge opened its year with evening prayer in St. John's Memorial chapel Wednesday evening of last week. Thursday morning the regular class work was commenced with the chapel service, at which Dean George Hodges, D.D., made an excellent address on "The Minister for This Age." The entering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class consists of nine men, while six have entered with advanced standing. The chair of the History of Religions and Missions is vacant through the resignation of the Rev. Dr. Rhinelander, Bishop Coadjutor-elect of Pennsylvania. The Rev. Henry Nash, Professor of the Literature and Interpretation of the Old Testament, has been granted a half year leave of absence. His courses will be conducted by the Rev. Warner F. Gookin of New York City.

METHODIST MINISTER SEEKS ORDERS.

ON SUNDAY, October 1st, at St. Mary's Memorial church, Pittsburgh, Pa., the Bishop of the diocese confirmed the Rev. John Lyons, a minister of the Methodist Episcopal Church, and received him into the communion of the Church. Mr. Lyons will be transferred as a postulant for Orders to the Jurisdiction of Bishop Johnson, of Western Texas, under whom he will serve as a lay reader, doing missionary work until such time as he can be admitted to the diaconate.

CHRIST CHURCH, CAMBRIDGE, TO CELEBRATE.

THE PARISH of Christ Church in Cambridge will hold its 150th anniversary celebration of the first service held in that church (October 15, 1761), on Saturday, Sunday, and Monday, October 14th, 15th, and 16th.

On Saturday, the 14th, it is proposed to hold a reception to the members of the parish and invited guests in the parish house, where will be exhibited many of the valuable relics which are in the possession of the church or members of the parish. Among them is a silver Communion service, which was given by King George III. to King's Chapel, and by King's Chapel, Boston, to Christ Church. There are also old Prayer Books dating back to about the same time, and the original Apthorp Bible.

On Sunday, the 15th, there will be a service of corporate Communion of the parish at 7:30; at 10:30 there will be Morning Prayer, with special music, and a historical sermon by the rector, the Rev. Prescott Evarts; at 2:00 a special children's service, at which it is hoped that Bishop Parker of New Hampshire will make an address; and at 3:30 there will be a special service for the clergy of the diocese and for the public, at which Bishop Lawrence will preach.

On Monday, the 16th, an historical meeting will be held in Sanders Theatre, Cambridge, at 8 P. M. Bishop Lawrence will preside. President A. Lawrence Lowell of Harvard will bring the greetings of that University; the Rev. George Hodges, dean of the Episcopal Theological School, will give a sketch of the Puritan and the Churchman; Richard H. Dana, Esq., will tell of Cambridge in 1761; Canon L. Norman Tucker of Ontario, Canada, will represent the Society for the Propagation of the Gospel in Foreign Parts, and will describe the work of that society in New England before the Revolution; and the Rev. Alexander Mann, rector of Trinity Church, Boston, will speak of the Church in the United States during the past century and a half. A choir of men and boys will render Church music of the eighteenth century. It is proposed in connection with this anniversary to get out an historical volume with regard to the church.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Troy Archdeaconry Meets—Social Worker at Albany.

THE 106TH ANNUAL MEETING of the Archdeaconry of Troy was held in St. James' Church, Albany, on Monday and Tuesday, September 25th and 26th. The Rev. Dr. Carey was appointed by the Bishop to succeed himself as Archdeacon. The Rev. Oliver Shaw Newell, of Glens Falls, was reëlected secretary, and the Rev. George H. Holbrook, Troy, was reëlected treasurer of the Archdeaconry. The Rev. C. M. Nickerson, D.D., of Troy, and Mr. Charles E. Hanaman were nominated to the diocesan board of missions.

ST. PAUL'S CHURCH, Albany (the Rev. Roelif H. Brooks, rector), has engaged Miss Anne F. Caryl, of Chicago, to do social work in the parish, and she will begin her duties about the middle of October. Miss Caryl is a graduate of the Simmons College for Social Workers and is the first trained woman to come to an Albany church for this purpose, and St. Paul's Church is the first in Albany to take up social settlement work.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Parish House Used as Hospital.

ON ACCOUNT of the over-crowded condition and the increase in the number of typhoid fever patients at Torrington, Conn., and insufficient accommodations elsewhere, the parish house of Trinity Church was offered to the health authorities as a temporary hospital, accommodating forty beds. A total of 205 cases have been reported since the epidemic began.

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CHARLES S. OLMSTED, D.D., Bishop.

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"Then I suddenly realized that all my nervousness had left me, and my appetite, which had fallen off before, had all at once been restored so that I ate my food with a keen relish.

"All the nervous dread has gone. I walk a mile and a half each way to my work every day and enjoy it. I find an interest in everything that goes on about me that makes life a pleasure. All this I owe to leaving off tea and coffee and the use of Postum, for I have taken no medicine." Name given by Postum Co., Battle Creek, Mich.

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Denver, and was duly held on September 24th. The rector, the Rev. Charles Marshall, sent the proceeds of offerings in money and fruits to the "Old Ladies' Home." The churchyard of St. Barnabas' has attracted much attention this summer by reason of the wonderful wealth of flowers which have been grown in it under the direction of the rector. The altar was provided with floral decorations every Sunday while the flowers were in bloom.

Work on the Cathedral is proceeding fast, and very soon a service can be held conveniently in the nave and chancel. The organ also is in place, built by Mr. George T. Foot, a highly experienced and skilful local organ builder, assisted by the musical talents and suggestions of Dr. Gower, Mr. Henry Houseley, and not a little by the Dean himself. When the Cathedral is occupied this month regularly, the Sunday school will be housed in the Chapter House.

DELAWARE.

Frederick Joseph Kinsman, D.D., Bishop.

All-Day Service at Broad Creek.

On Wednesday, September 27th, there was held the "annual all-day service" at old Christ Church, Broad Creek, Sussex county. Morning Prayer was said by the Ven. Chas. B. Turner, Archdeacon of Dover, the lessons being read by the Rev. W. H. Darbie, of Quantico, and the Rev. Daniel Wilmot Gateson, of Georgetown, Del., delivering the sermon. The same clergymen officiated at Evening Prayer, the Rev. Mr. Darbie preaching.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Book of Plainsong for Sisterhoods—Grafton Hall.

The Rev. C. W. Douglas, Canon of St. Paul's Cathedral, who has charge of the music, is to return to Fond du Lac shortly. He has been in the East preparing a book of Offices for the Sisterhoods, based on the Book of Common Prayer, and with the old plainsong notation, in which Mr. Douglas is a well-known expert.

There is a larger enrollment at Grafton Hall than there has been for the past three years, many coming from distant states. One student is enrolled from the Philippine Islands.

HARRISBURG.

James H. Darlington, D.D., Ph.D., Bishop.

Sunday School Institute at Yeates School.

In Lancaster, on September 21st and 22d, a diocesan Sunday School Institute was held at Yeates School, and many Sunday school workers of the diocese met together for the sessions. Among the subjects presented were: "Educational Aims and Values: the Sunday School"; "The Purpose of the Sunday School"; "How to Teach Missions in the Sunday School"; How We Got Our English Bible"; "Getting and Holding the Children"; "Preparation and Teaching of the Lesson"; and "How to Teach the Prayer Book." The speakers were the Rev. Messrs. C. G. Twombly, Llewellyn N. Caley, H. B. Pulsifer, and W. Herbert Burk. Mrs. L. N. Caley gave two talks on "Methods of Teaching in the Junior Department." It is intended that these institutes shall become a permanent thing in the life of the diocese, and several will be held each year.

KEARNEY.

G. A. Beecher, Miss. Bp.

Unique Convocation at Mullen, Neb.

A unique convocation was held at Mullen, Neb., on September 20th to 24th. The village is in the midst of the sand hills and

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cattle country, and under the Rev. George G. Ware, the present missionary, St. Joseph's Church and parish house have been erected, and Mullen made the center for a promising missionary work. The Bishop provided tents for the ranchmen and their families, while the visiting clergy were entertained by the local people. Holy Communion was celebrated each morning, and on Saturday there was a choral celebration with vested choir. From 9 A. M. to 4 P. M. half-hour instructions were given by the clergy on the "Church" and the "Bible." and at 8 P. M. each evening services were held, followed by instructions with illustrated lantern slides. Sunday, September 24th, Bishop Beecher consecrated St. Joseph's Church. It is planned to hold such a convocation of instruction each year in some thinly populated portion of the district.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Lightning Strikes Church—Clergy House Nears Completion.

A BOLT OF LIGHTNING during a heavy storm on Tuesday, September 26th, struck the tower of Christ Church, Clinton street, Brooklyn, and did considerable damage to the roof and beams. Fortunately the ceiling of the nave was not injured.

THE NEW CLERGY HOUSE adjoining St. Paul's Church, Clinton street, Brooklyn, is rapidly approaching completion. It will cost about $21,000, and its formal opening is fixed for St. Andrew's Day. Many improvements have been made in the church during the summer. The chancel has been redecorated. The Lady chapel has been vaulted to correspond with the architecture of the church. A window has been cut in the side wall, to be filled later with stained glass. New electric light fixtures have been installed and the chapel decorated in tones of green and blue.

BISHOP BURGESS and Canon Chase, with many other New York and Long Island people, have seen much danger to the community in the recently planned Sunday sport, racing for cash prizes, admission fees, and other matters in an aviation meet near Garden City. On complaint to the sheriff certain objectionable features were eliminated on Sunday, September 24th. The fifteen thousand spectators who had gathered from Greater New York and elsewhere were much disappointed by the action of the civil authority.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Rector Sustains Injuries—New St. John's, Bangor.

THE REV. LEONARD W. LOTT, rector of St. John's Church, Bangor, in alighting from a street car, on Sunday, September 24th, met with an accident in the form of a fracture of the right leg.

THE ARCHITECT of the new St. John's parish church, Bangor, which is to replace the structure destroyed by fire last spring, is Mr. Herbert B. Upjohn of New York. The new church, which will be of stone, will follow the lines, exteriorly, of the old one, which, though of wood, was a very handsome building, and was designed by the elder Upjohn.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Sunday School Reunion—Rally Day at Baltimore—Death of J. C. Carpenter.

THE ANNUAL REUNION of the Sunday school of the Church of the Ascension, Baltimore (the Rev. R. W. Hoyne, rector), was held on the Fourteenth Sunday after Trinity, beginning with a celebration of the Holy Communion at 7:30 A. M. At a later service special addresses were made by the rector and officers of the two schools connected with the parish. On the following Friday the social side of the reunion took place, when the scholars were entertained in the parish house.

THE SUNDAY SCHOOL of St. Mark's Church, Baltimore, observed Sunday, September 24th, as "Rally Day." An elaborate programme was arranged, with carols and drills and other exercises by the children, and addresses were made by the superintendent of the school, Mr. Lloyd Disney, and by the rector, the Rev. Charles E. Perkins.

MR. JOHN C. CARPENTER, formerly an associate editor of the Baltimore *Sun*, and widely known as a literary man, died September 24th at his summer home in Baltimore, aged 72 years. Mr. Carpenter was a devoted Churchman, and for many years a vestryman, officer, and faithful worker in St. John's Church, Mt. Washington, Baltimore County. The funeral was on September 26th, the Rev. J. Worrall Larmour, officiating.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Improvements at St. Matthew's, Kenosha.

IN THE PAST YEAR the Sunday school of St. Matthew's Church, Kenosha, Wis. (the Rev. F. Ingley, rector), has nearly doubled, and has outgrown the parish guild hall to such an extent that more room is imperative. Two weeks ago the rector asked for $5,000 to build an addition to the guild hall, and the money having promptly been raised as a result of a canvass by the vestry, work will be begun at once. Another decided improvement has just been completed in the painting of the chapel and the laying of a hardwood floor.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Meeting of Church Club—Sunday School Institute Held.

AN ENTHUSIASTIC MEETING of the Church Club was held on Tuesday, September 19th. Mr. A. A. McKechnie, the president, introduced a novel feature into the programme by

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procuring letters from the men who had removed from the diocese. Notable among them were Archdeacon Dray, Bishop Thurston, the Rev. Mr. Sedgwick, and Mr. Jesse A. Chase, former treasurer. The club welcomed the advent of the Rev. W. P. Remington of St. Paul's, Minneapolis, and the Rev. J. A. Schaad, of St. John's, St. Paul. The theme of the evening was "The Place of Men in the Sunday School." The speakers were the Rev. N. F. Douglas, Rev. J. E. Freeman, the Bishop, and members of the club as called upon.

The twenty-fourth annual Institute of the Sunday School Association of the diocese was held in Holy Trinity church, Minneapolis, on Wednesday, September 20th. The proceedings were opened by a word of welcome and inspiration by the Bishop. Addresses were made by the Rev. E. B. Woodruff, of St. Clement's Church, St. Paul; the Rev. N. F. Douglas, educational secretary; Mr. Louis Cook, of the West High School; Mrs. D. T. Thompson; Mrs. R. G. Cargill; the Rev. J. A. Schaad; Mr. A. A. McKechnie; and the Rev. J. E. Freeman.

The parish of St. Matthew, St. Paul, is preparing for a "mission," to be conducted by the Rev. Francis H. Richey, of Norwood, Ohio, from October 8th to October 15th.

NEWARK.

Edwin S. Lines, D.D., Bishop.

New Mission Organized—Death of Mrs. Broome.

A new mission has been organized at 691 Elizabeth avenue, Newark. There was a meeting of residents of the Weequahick Park section on Wednesday evening, September 27th. The Rev. Henry H. Hadley, rector of St. Paul's Church, presided. Officers were elected and plans made for securing a lot and building. At present there will be a Sunday school session and Evening Prayer every Sunday afternoon in the building loaned for the purpose, corner of Elizabeth and Goldsmith avenues.

Emma Donaldson Broome, widow of Jonathan Broome, died at her home in East Orange, on Wednesday, September 27th. The funeral was held in Grace Church, Orange, on Saturday afternoon. Mr. and Mrs. Broome gave the beautiful Alice Broome Memorial parish house to Grace church. Mrs. Broome was actively engaged in charitable and missionary work during the many years of her membership in Grace Church.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

New Church for Long Branch—Celebrates One Hundredth Anniversary—Notes.

Final services were held on September 24th in old St. James' Church, Long Branch (the Rev. E. Briggs Nash, rector), in which the congregation has been worshipping since 1855, and on the feast of St. Michael and All Angels the first services were held in the new parish hall, four blocks distant, which will be used for worship until the new stone church is built on the lot adjoining it. The old church property will be sold in October, and the buildings will be removed or torn down to make room for a business block. Plans for the new church have been prepared by Brazer & Robb, of New York, and work on the foundations will be started during the fall. A rectory will eventually form a part of the group. The new hall is so arranged that it may be used for both religious and secular purposes, as the portion fitted up as the chancel can be cut off from the main room by massive folding doors. The hall is built of hollow tile stuccoed, and cost, with fittings, approximately $10,000. The Bishop will dedicate the hall on the evening of St. Luke's Day.

On Sunday, September 17th, St. Stephen's Church, Mullica Hill, observed the 100th anniversary of its organization. Representatives of all the local secret societies attended the service, at which the Bishop of the diocese preached, and addresses were made by the rector of the parish, and the Rev. Charles A. Behringer, rector of Trinity Church, Swedesboro.

The work on the new church building at Pitman is progressing rapidly. The foundation work of all the walls is laid, and the sanctuary, and all the walls and columns of the nave are nearing completion. Services are being held in a temporary structure built between the walls. The chancel of the Church of the Good Shepherd is to be a memorial to the late Bishop Coleman.

On Wednesday evening, September 27th, the Bishop of the diocese dedicated the parish house of St. Augustine's Church, a mission for colored people in South Camden. The edifice cost some $3,000 and has been completed free from debt. At the service of dedication were the Rev. Robert H. Tabb, the retiring missionary of St. Augustine's, the Rev. R. Bowden Shepherd, the Rev. Howard E. Thompson, and the Rev. George F. Bragg, D.D., all of whom delivered addresses.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

Chapel Becomes Too Small for Congregation.

St. Cyrian's chapel at Oxford, N. C., has become too small for its congregation and Sunday school, and the Rev. Charles Henry Male, priest in charge, has begun a campaign for raising funds to erect a larger church building.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

Secures Deaconess as Matron—Bishop to Preach in New York.

The Church Hall at the Valley City Normal School has secured the services of Deaconess Yardley as matron.

Bishop Mann has been invited to preach in the New York Cathedral on Sunday, November 5th, and has consented to do so.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Kenyon College Opens—Parish House at Steubenville.

The eighty-fourth year of Kenyon College began with Evening Prayer on Wednesday, September 20th, President Pierce addressing the students after the opening chapel services. The freshman class numbers about forty men, while the total enrollment is about 110. The faculty of the college remains unchanged, except for the addition of Mr. Clyde Waters of Williams, and Oberlin Colleges, as athletic director. The work in the college has begun auspiciously. The new library building is approaching completion, and, it is expected, will be ready for use after the Christmas recess. Work on the building of the president's new house is well begun, and the foundation and lower part of the walls are in place.

The new parish house in connection with St. Stephen's Church, Steubenville, is rapidly approaching completion. The foundation is of sandstone, while the building proper is of vitrified brick. The entire plant when completed will cost about $8,500, and will contain a large auditorium with stage, guild rooms, class rooms, and a modern kitchen. In addition to a large increase in funds for

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parochial purposes, St. Stephen's congregation paid its missionary apportionment in full for the year ending August 31, 1911, and has also increased the rector's stipend $200 per year.

THE CLEVELAND CONVOCATION met at St. Anne's church, Perry, on Tuesday, September 26th. After the celebration of the Holy Eucharist, an address on missionary work in the local field was given by Mr. Robert T. West, and the subject of Church work in country places was discussed by the Rev. H. D. Cone, assistant priest of Holy Trinity Church, Philadelphia. At the business session the Rev. Abner L. Fraser was reëlected Dean, and the Rev. Robert Kell, secretary and treasurer.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Celebrates Anniversary — Brotherhood Meeting Held—Dr. A. W. Arundel Will Retire.

ST. MARGARET'S CHURCH, Wilmerding, celebrated the first anniversary of its occupancy, on Wednesday evening, September 27th, when addresses were made by the Rev. L. F. Cole, Archdeacon of the diocese; the Rev. T. J. Bigham, chaplain of the Laymen's Missionary League; and the Rev. R. N. Meade, a former chaplain of that organization. St. Margaret's is one of the League's missions, served from Pittsburgh by the chaplain and lay readers of the League.

NEARLY THREE HUNDRED members of the Brotherhood of Calvary Church, Pittsburgh, sat down to the second annual Calvary Parish Men's Dinner, on the evening of the Feast of St. Michael and All Angels, and signed cards expressing their willingness to be of any service possible to the Brotherhood during the coming year. Mr. H. D. W. English, president of the Brotherhood, talked about "The Brotherhood of Work."

ARRANGEMENTS are being made by the members and friends of Trinity parish, Pittsburgh, Pa., for the fitting observance of November 22nd of this year, which will complete the twenty years of Dr. Alfred W. Arundel's rectorship. He went to Trinity, on November 22, 1891. Peculiar interest will attach to this anniversary from the fact that Dr. Arundel resigns his present position on that date, the chief reason for his decision being that Mrs. Arundel and his younger daughter are compelled to seek a more genial climate. In accepting his resignation, the vestry of Trinity parish voted him the sum of $10,000 as a gift, in recognition of his long term of service, and passed resolutions of earnest good will to himself and family. No arrangements are yet made for any one to take Dr. Arundel's place and after November 22nd the present assistant minister, the Rev. E. G. Pitblado, will have temporary charge of the services.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Greenville Convocation Will Meet—Observes Twenty-fifth Anniversary of Ordination.

THE FALL MEETING of the Greenville Convocation will be held in St. Andrew's church, Greenville (the Rev. W. N. Tillinghast, rector), on November 7th. The convocational branch of the Woman's Auxiliary will also meet at the same time as the convocation.

THE RECTOR of Christ Church, Greenville, the Rev. Alexander R. Mitchell, observed the twenty-fifth anniversary of his ordination to the priesthood on Sunday, September 24th. He was ordained to the priesthood in the church of which he is now rector, by the late Bishop Howe. In commemoration of the event special services were held, and the special offering was sent to St. John's Church, Johns Island, which was recently damaged by a hurricane.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

"Men and Religion" Rally at Sioux Falls.

A RALLY of the men of Sioux Falls was held in Calvary Cathedral on the afternoon of Sunday, September 24th. Some 400 men were present, representing every walk in life; men of every denomination, and men with no church affiliation whatever, rubbed shoulder to shoulder, and exhibited the deepest interest as the proceedings of the central committee on the "Men and Religion Movement," were discussed, and the plans for the local campaign were unfolded. The Very Rev. George Biller, Jr., Dean of the Cathedral, made an address, urging his hearers to determined and consecrated effort in this movement.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Altar Picture Placed in Oakley Church.

THE CHANCEL of St. Mark's church, Oakley, has been beautified by re-decorating the wall back of the altar and placing on it a large five-foot print of Holman Hunt's "Light of the World." The picture is beautifully reproduced in water colors, and is framed in dull gold. New hangings have also been provided for the altar.

THE BISHOP, with the advice of the Executive Committee of Convocation, has appointed the Rev. Lester L. Riley to be priest in charge of the new mission of St. James, Westwood, which was recently organized.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Death of the Wife of the Rev. George A. Harvey.

THE SYMPATHY of the clergy of the diocese is being extended to the Rev. George A. Harvey, rector of St. John's Church, Mount Morris, in the death of his wife on September 23rd, following an operation for appendicitis. Mr. Harvey and his family have resided in Mount Morris about a year and a half, and in that time Mrs. Harvey has gathered about her many friends, and her work in the parish has been much appreciated. She was the head of the vested choir since its inception a few months ago, and was prominent in the diocesan work of the Junior Auxiliary.

CANADA.

News of the Dioceses.

Diocese of Montreal.

A REQUIEM SERVICE for the late Canon Wood was held in the Church of St. John the Evangelist, Montreal, in the last week in September.—BISHOP FARTHING has appointed the rector of Brome, the Rev. E. P. Judge, to be Rural Dean of the Brome Deanery.—THE FORMAL OPENING of the new parish hall, just completed for St. Paul's Church, Lachine, will take place October 9th. Bishop Farthing will be present.

Diocese of Ottawa.

THE DIOCESAN BOARD of the Woman's Auxiliary sent four delegates to attend the

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triennial in Winnipeg, which opened September 22d, and two officers.—Archbishop Hamilton completed the fifty-fourth year of his ordination to the diaconate on St. Matthew's Day, September 21st. He received numerous congratulations from his friends at a distance, from the clergy of the diocese, and others. He was chosen Metropolitan of Canada by the House of Bishops in 1909, with the title of Archbishop of Ottawa.

Diocese of Niagara.

St. John's Church, Ridgemount, was reopened in the middle of September, after being closed during the summer for extensive improvements and repairs. A new chancel was built, and the day of the reopening of the church a beautiful chancel window was unveiled, in memory of the first rector of the church, who held the position from 1830 to 1849.—The new Sunday school hall for St. George's parish, Hamilton, was opened September 17th by the Bishop of the diocese. The building is a fine one and is placed behind the church.

Diocese of New Westminster.

A warm welcome was given by the members of the newly formed parish of Sardis, to their new rector, the Rev. C. B. Clark, September 14th. Mr. Clark's last charge was Trinity Church, Ottawa. A rectory is being built at Sardis which, it is hoped may be ready by the beginning of December.

Diocese of Huron.

Among the subjects discussed at the September meeting of the rural deanery of Grey, in St. Paul's Church, Shelburne, was "Encouragement of Young Men Towards Holy Orders," and, "The Boy Problem in the Sunday School." The Ven. Archdeacon McKenzie of Brantford, preached at the opening service. A large number of gifts were presented at the children's service in St. Paul's, September 24th, which were sent to the children's hospital.

Diocese of Ontario.

A brass tablet is to be placed in Trinity Church, Merrickville, in memory of the late George Merrick. Bishop Mills held a confirmation in the church September 24th, and afterward celebrated Holy Communion.

Diocese of Columbia.

An interesting service took place September 12th, when Bishop Perrin dedicated the new hospital at Rock Bay, Vancouver Island. This, the third hospital to be opened under the auspices of the Columbia Coast mission, shows the rapid growth of the work and must be a subject of hearty thanksgiving to the founder, the Rev. J. Antle. The hospital is close to the wharf and the new mission steamboat, *Columbia II.*, lay near at hand, gaily decorated with flags. There was a large attendance from the logging camps, testifying to the hold the mission has gained in the hearts of the men.

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